Christian Courier

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Roadblocks crumbling between two Reformed churches

Irene Bom

TORONTO — The Reformed Church in Canada (RCA in Canada) and the Christian Reformed Church may be close cousins according to the denominational family tree, but until now they've hardly exchanged regular visits.

"At the official level we know each other, but we often seem to have very, very little contact at all, and I think that's a real pity," says Rev. Adrian Helleman, who lives in Toronto and has several times been a delegate to the Canadian Council of Churches (CCC), of which the RCA is a member.

But the executive secretary of the Canadian wing of the Reformed Church in America says that several things now changing may bring the two within walking distance of each other.

"We definitely seem to be moving closer together," says Dr. Jonathan Gerstner from his home in Cambridge, Ont.

Lodges less prominent

To begin with, the traditional roadblocks from the CRC side—that the RCA allowed its members to join lodges and did not insist on enrolment of children in a Christian school—are crumbling as lodges become less prominent and as more CRC members opt for public education.

And the original reason the fledgling CRC in the United States broke away in 1857 from its parent Reformed Church in the Netherlands — exclusive psalmody — has long since been relegated to church history books.

At the same time, Helleman says the Canadian CRC can learn from the RCA in Canada in terms of its organization. Last year the RCA approved a regional synod for its 52 Canadian churches, a move that the executive of the Council of CRCs in Canada (CCRCC) has also been seeking.

And if the CRC ratifies its decision to open all church offices to women while still allowing freedom of conscience for church councils, another difference would be scaled.

Suspicion

So what is still keeping the two church cousins apart? According to Helleman, the main factor is that "we're suspicious of each other."

Part of that suspicion comes from the different labels surrounding each denomination. While the CRC is seen as evangelical, the RCA is often grouped with mainline churches. One reason for that may be that the RCA is a member of the Canadian Council of Churches, while the CCRCC is a member of the Evangelical Fellowship of Canada. In fact, the CCRCC voted last fall not to join the CCC.

But Gerstner says those labels are carry-overs from the church scene in the Netherlands and U.S. that don't fit as well in Canada. "The Reformed Church in Canada is

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News

Join hands in Maritimes, Prairies, Reformed leader urges

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strongly evangelical," he claims.

According to Gerstner, the CRC is more liberal than the RCA in Canada because the CRC has not disciplined some congregations and members in Edmonton and Toronto who have shown a tolerance for homosexual practice. That issue is especially sensitive for the 14 congregations that joined the RCA in Canada from the United Church after that denomination decided to ordain practising homosexuals several years ago.

What scares Reformed members is the perception that the CRC tends to make centralized decisions, according to Gerstner. "CRC institutionalism grates us," he says. The Reformed Church in Canada, on the other hand, unites one congregation with a female pastor (formerly part of the United Church) with several in which women wear hats during worship services to show submission.

But Robert Haven, pastor of Good News CRC in London, Ont., and chair of the interchurch relations committee for Canadian CRCs, notes that such control may be loosening as ties between many congregations and CRC head office weaken.

Widening circles

Haven notes that his committee's mandate instructs them to seek fellowship first with other Reformed churches. But he notes that that's often easier said than done.

"Ironically, the closer we get to our own confessional stance, the harder it is to talk, probably because of painful memories and of the fear of losing members," says Haven.

He adds that church union "in terms of strategy and expectation, in the current climate, is impossible," and says his committee aims more to foster working relations between local churches.

Despite differences in how both denominations define "Reformed," Gerstner says he would like to see the CRC and RCA in Canada join hands on common projects: "What I would most like to see is for us to work together in areas where we are both weakest, such as the Maritimes and the Prairies."

Church News

Christian Reformed Church

Calls accepted:

— To Christian Reformed Home Missions as regional director for Northern Pacific Region (Classes B.C. Southeast, B.C. Northwest, Alberta North, Alberta South, Columbia and Pacific Northwest), Rev. Martin J. Contant of First CRC, Langley, B.C. Effective August 15, 1994.

— To Cephas, Peterborough, Ont., Rev. Ralph Koops of Cambridge, Ont.

Calls declined:

— To West End, Edmonton, Rev. Martin J. Contant for First CRC, Langley, B.C.

Classis meeting:

— Classis Hamilton will meet May 10 in regular session in the Burlington New Street CRC. Agenda materials should have already reached stated clerk Harry Veldstra.

Ecumenical tool kit in the works

PHOTO:ST. CATHARINES STANDARD

Members of churches in downtown St. Catharines, including Christian Reformed, Salvation Army, and Presbyterian, follow the cross during the city's annual Good Friday witness walk.

Irene Bom

LONDON, Ont. — Canadian Christian Reformed congregations will soon be receiving an "ecumenical tool kit" to help churches start fixing what's broken in the body of Christ.

The booklet, now being drafted by the interchurch relations committee of the Council of CRCs in Canada, moves from dialogue of church higher-ups to grassroots practicum. Suggestions include a common calendar between local churches, a joint worship arts festival, breakfast table gatherings and a babysitting service.

"Church union is unrealistic in a pluralistic society. That's not in the cards at all," says committee head Robert Haven, pastor of Good News CRC in London, Ont. But he adds that "there is a lot more that we can do" on the ecumenical front.

The booklet, to be completed within the next few months, takes interested churches beyond hosting joint worship services. Each suggestion describes the idea and includes activities to get the project rolling as well as follow-up hints.

One suggestion is that churches band together for a Good Friday witness walk. Members could march from church to church just as they would move through the stations of the cross, stopping to read a portion from the Gospels on the steps of each church. Churches could follow up the walk with a joint Easter sunrise service.

Classis Huron

Classis Huron of the Christian Reformed Church will meet **Wednesday, May 11, 1994**, at 9:30 a.m., at the CRC of Palmerston, Ont. Materials for the printed agenda should be in the hands of the stated clerk, Hilbert Rumph, P.O. Box 215, Drayton, ON N0G 1P0

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News

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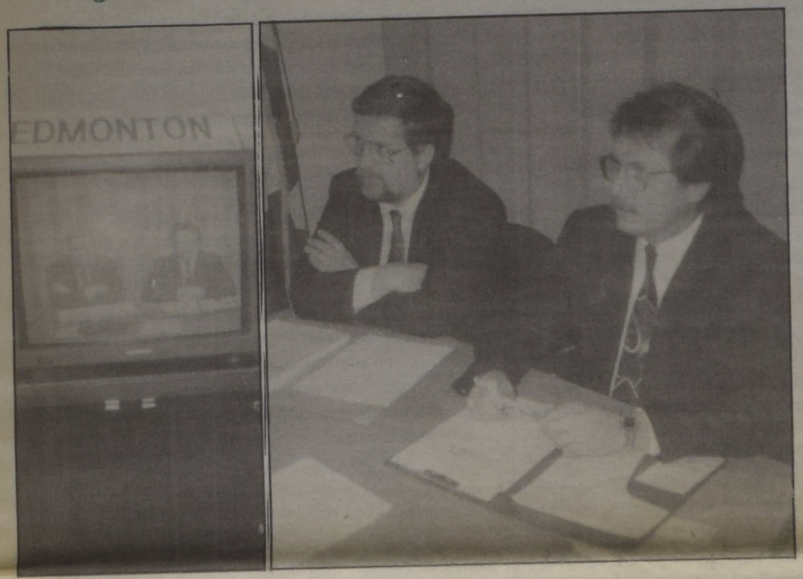

PHOTOS: JOHN PATER

Jake Kuiken and John teLinde at the teleconference

John Pater

CALGARY — On March 11 Jake Kuiken and John teLinde, both senior managers with the city of Calgary and both Reformed Christians, represented the city at hearings held in Ottawa which are examining Canada's social safety net. What is unusual about this, beyond both men being members of Emmanuel Christian Reformed Church in Calgary, is that they presented their brief via video teleconferencing.

They were cloistered in a small conference room in Edmonton seated in front of a high-tech video eye. The signal from that "eye" was carried via six telephone lines to Ottawa where the House of Commons Standing Committee on Human Resources Development was meeting. That committee is looking into the modernization and restructuring of Canada's social security system.

Kuiken and teLinde could be seen and heard in that parliamentary committee room. In turn, they could see and hear the parliamentarians on a huge TV screen. They spent a half hour making their presentation and responding to questions from the floor.

This is the first time the federal government is using such technology to conduct national hearings. Usually, people and committees are flown around the country for such hearings.

Kuiken is acting manager for Family and Community Support Services; teLinde is senior research social planner and acting manager of special projects. Both men work for the city of Calgary's Social Services Department.

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Anastasia

The picture on page one, taken by Bert Witvoet, shows one-year-old Seneca Anastasia Overduin from St. Catharines, Ont. A few days after the picture was taken, her parents told us that her middle name, Anastasia, means

"resurrection."

The mystery deepens.

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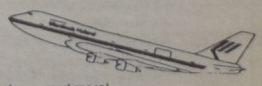

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Editorial

Listen, Paul tells us an Easter tale of mystery

Belief in the resurrection of Jesus Christ is not primarily a concept, but an experience. Those who experience the grace of God in their lives experience the resurrection. To pass through the rebirth canal and to fall into the waiting arms of a nurturing God is a foundational happening that puts our hearts at rest and assures us that Jesus is alive.

But such an experience of Christ's resurrection can lead to a certain curiosity about what our bodily resurrection will really be like. And so we ask the kind of questions that believers in Corinth asked: "How are the dead raised? With what kind of body will they come?" (1 Cor. 15:35).

But it soon becomes obvious that trying to understand the resurrection is not easy. It's like trying to understand the flowering of the hyacinth or the song of the robin. The Apostle Paul even thinks his contemporaries are foolish to ask their questions, but that's because they ask in unbelief. Nevertheless, Paul tries to answer their questions. And he does it by way of metaphors.

That's the only way we can approach the subject of the resurrection — through comparisons that suggest what something is like without saying what it really is. But metaphors, though helpful, always fall short of the goal of truly understanding.

Sleeping is nice

One way Paul talks about death and resurrection is by saying that when we die we fall asleep (verse 18). Falling asleep is a comforting, peaceful metaphor. No one fears sleep. Sleep is our friend. And after we have slept for a little while, the heavenly alarm clock in the form of the last trumpet will awaken us to eternity.

In fact, the Dutch word for resurrection is *opstanding* or "getting up." The English word "resurrection" has a similar meaning, but its Latin origin obscures that for most of us. It means to surge or rise again (*re + surgere*).

But we will not get very close to understanding the meaning of resurrection if we stay with this peaceful image of sleeping and getting up. When you sleep you lie down to restore yourself. But when you die, you lie down to disintegrate. The coffin assures a permanent supine position. So does the grave. No one expects you to restore yourself in the grave and to get up.

Sleep is a euphemism for a condition that has nothing to do with resting: rotting is not resting. So the resurrection is totally other than just waking up after a restful repose in the grave. The inscription "Rest in peace" is a metaphor, not an instruction.

A kernel of life

But metaphors are all we have. And so Paul also uses an image from farming to help us understand the resurrection. Dying is like a seed falling into the ground, he says. The seed dies but a new plant arises in its place. This is probably the closest we can come to the mystery of the resurrection.

But again it falls short. It's a fact that a kernel of wheat never completely dies. There is a germ in that kernel of wheat that was dormant and grows, sending out roots in search for food. This is very different from the death and resurrection of a person.

There is nothing in the body of a dead person that contains the germ of new life. Everything disappears into the chemical soup of the earth. It really is unimportant for the resurrection whether a person burns to ashes or is blown to bits in an explosion or is laid to rest in a grave. The question is the same for all: How is it possible that our bodies will get up again?

It *isn't* possible. Paul is clear on that: "I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable" (verse 50). When it comes to the resurrection there is a deep chasm between this life and the life to come. No metaphor can explain that, because all metaphors are taken from this side of the divide.

Death is destructive

That there is a deep chasm between this life and the next may sound scary but it's good news for those who are seriously handicapped. The old composition we call our body will disappear. Deformed people can take heart; so can people who are too short, too tall, too fat and too scarred. So can old people, lame people, blind people, alcoholics, kleptomaniacs and anyone else who is saddled with a curse.

And because death is so final and so utterly destructive, the resurrection is so amazingly radical and inexplicable. Yet "surge up" we will, we're told. "We will not all sleep, but we will all be changed — in a flash, in the twinkling of an eye, at the last trumpet" (verses 51, 52). Not only will this mysterious change be sudden and instant, it will be thorough.

How can we be raised?

The abyss between our old bodies and our new bodies is so wide and so deep that Paul talks in terms of total contrasts: dishonor and glory, weakness and power, natural and spiritual, earthly and heavenly, perishable and imperishable, mortal and immortal. These are absolute opposites. There is no germ of the immortal body in the mortal body we lay to rest. The perishable does not inherit the imperishable.

The same can be said about our spiritual renewal, of course. There is an unbridgeable gap between our sinful self and the new person we become in Christ. The biblical teaching of salvation by grace through faith alone reminds us that there is not a shred of goodness in us that can lead us to God. How then can we be saved? How then can we be resurrected?

"Listen," says Paul, "I tell you a mystery."

The miracle of Easter is that the germ of our salvation and resurrection lies in Christ. Only by placing our faith in him can we leave our reclining position and get up again.

Nothing descends into the grave with us to explain it. But the one who rose out of the grave two millenia ago guarantees it.

BW

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Christian identity and 'coming out of the closet'

James A. De Jong

For 20 years the Christian Reformed Church of North America has been steadied by an insightfully biblical, compassionate perspective on homosexuality. The church's 1973 report which says that homosexual indulgence and gratification are beyond the bounds of Judeo-Christian morality, but that the church of Christ must strengthen and encourage celibate believers who acknowledge homosexual urges and temptations, is reinforced by the report of the Reformed Ecumenical Council of several years ago.

These two documents represent a 4,000-year moral legacy. From the practices of Sodom and Gomorrah as historically understood and the lessons drawn from them as well as from the Levitical code against same-sex cohabiting, to the New Testament condemnation of sexual perversions, the Bible unwaveringly rejects homosexual behavior.

The two millennia of consistent rejection in biblical, redemptive history are reinforced by another two millennia of official, Christian, moral teaching against homosexual practice.

Secular literature throughout this period reflects homosexual practice of both a pagan cultic and a nakedly hedonistic, self-gratifying character. It is not, therefore, that the writers of the Bible and the spokespeople of Christian morality were naive or bigoted on these matters. They understood the catastrophic consequences for the family and for society that the *porneia* of homosexual activity inevitably brought.

Revision needed?

Now in our own generation, and even from the Reformed family of believers, voices are raised that would have us consider whether the tradition has not been misguided on the subject. Perhaps there is a legitimate, "trothful" kind of homosexual activity that lay outside the purview of the Bible and Christian moralists. We are being introduced to the notion of an upright, God-honoring, "natural" homosexual activity that is compatible with and even reinforces Christian faith and life.

This is a big stretch, indeed!

Homosexuality came out of the closet during the sexual revolution of the late '60s and '70s. It is walking down the centre aisle of the church in the '80s and '90s!

Christian self-identity requires that the believer not characterize or identify herself or himself with the sinful, broken, and distorted features of this passing age. In Christ we are becoming new creatures. The New Testament exhorts us to flee the sins of the flesh, not to look back but to press ahead to greater faithfulness, to be characterized by that which is pure and good, to be filled with the Spirit of holiness. Paul says there are some things that ought not even be named among us!

Anthony Hoekema explained what the believer's attitude and posture should be in *The Christian Looks at Himself*, a little book on Christian self-identity published in 1975. We are not to think of ourselves fatalistically, as bound and determined by the sinful nature. While we continue to struggle against it, our identity is with God in Christ Jesus. The reigning disposition of life is one of victory that "overcomes the world."

This principle means that we are not defined or determined by our creaturely brokenness or inadequacies — not by our physical handicaps, not by our mental impairments, nor by our sexual orientations. We are affected and conditioned by them. We must recognize them, cope with them, compensate for them. But our *identity* is with God in Christ, whose image we bear.

For this reason the 1973 report gives a place of full acceptance and support to chaste and celibate homosexuals in the church of Christ. The community of reconciliation and love is the home of people with all sorts of abnormalities who by faith have accepted the gospel that their identity is not set by that which is passing away.

Incongruous

For this reason it is incongruous with the gospel to found or join a Metropolitan Community Church, the denomination of and for some gays and lesbians. For this reason it is also highly problematic for a homosexual Christian to "come out of the closet" with public fanfare. It may even be spiritually ill-advised to form or participate in homosexual support groups for Christians. Such steps can easily become a psychological Rubicon in which a person's identity is fastened and fixed on that which is transient and has been overcome in Christ.

But a church that has lost its moral bearings can no longer help sinners, including homosexual sinners, find their way to forgiveness and new identity in Christ.

James A. De Jong is president of Calvin Theological Seminary in Grand Rapids, Mich. Reprinted with permission from CTS in Focus, *Winter 1993-94.*

ATTENTION

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Stan de Jong
Manager

Editorial on abuse of office confuses

While reading your editorial on morals and ethics (CC March 11), many emotions flooded me. I was also wondering if you count yourself as one of the Christians who is confused.

You talk about two approaches. I shiver while reading both of them. First, you say, "The council has to declare that the minister has abused his office and they probably should at least temporarily depose him."

No minister, and I add elder or deacon, should ever be allowed in that office again. The trust has been broken. He (or she) comes as a church representative and in the name of Christ! Abusing that office is not Christ-like!

Do you have any idea how complex and devastating the result of abusing that office is to the victims/survivors?

You go on to say, "Both pastor and parishioner should be encouraged to confess their sin and seek forgiveness and healing." Lo and behold, you even add a text. You are mixing up two different behaviors: the first is of two consenting adults having a fling; the second, of a pastor abusing his parishioner. A victim/survivor of sexual abuse does *not* need to be encouraged to confess her sin in the abuse. *It is not her fault!*

Anyone, Christian or not, can find texts in the Bible to support what he or she says. Healing can take place only when the perpetrator is made to take full responsibility and when the victim/survivor is encouraged to talk about it, to work through the pain with lots of support, *not* blame.

Thank you for at least opening a door by writing about these terrible crimes, even while you are confused. May we all continue on our road to healing.

Willy Vermolen
St. Catharines, Ont.

The ethical approach is right

Thank you for your excellent editorial on morals and ethics in your March 11 issue.

I know of a case in which a CRC pastor is accused of abusing many women over a long period of time, not only adults but also minors. It has been over a year since he has been charged, and yet the CRC leadership refuses to declare openly that he has abused his office. It seems that they are more concerned with the "predator" than with the victims.

It is, as you mentioned in your editorial, a criminal offence to take advantage of someone in your care. As to the nature of the crime, the minister should have been deposed a long time ago. Yes, he has been suspended temporarily — with pay.

Why doesn't the council focus on the ethical level, repentant or not, and take the courage to deal with it biblically as mentioned in 1 Tim. 5:20,21 — doing nothing out of favoritism?

The abuse report of the Christian Reformed Synod 1992 states: "That synod urge councils to adopt procedures for the immediate removal of accused offenders from positions of authority and influence within the church."

Peter Aalhuizen
Burnaby, B.C.

Spring tillage: don't call it 'plowing'

Agricultural
Environmental
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Maynard VanderGalien

No-till, zero-till, mulch-till, ridge-till and zone-till are five environmentally friendly phrases that are becoming more common on North American farms.

Recently there was a program devoted to "residue management" and the "zone-till" system of soil management at the Canadian International Farm Equipment Show in Toronto (Feb. 8-11) and there was a two-day program, also in Toronto, on everything you ever wanted to know about "no-till" or "ridge-till."

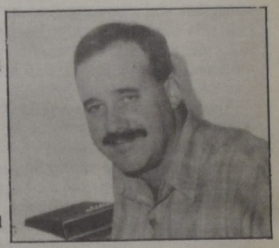
The presentations were made by 40 farmers, extension specialists, agribusiness people and researchers. Cash-crop farmers considering taking the plunge into reduced tillage learned from the experienced conservation farmers.

Thirty years ago Michigan farmer Ray Rawson began experimenting with various methods of conservation tillage. Over the years, he came up with what we now know as "zone-till," which combines conventional and conservation tillage.

A set of two or three coulters (blades or discs) per planter-opening tills a zone of four to eight inches where the seed is placed. The soil is not disturbed and light soil is not prone to dry out as with discing. Thus the seed germinates better.

Ray Rawson was one of numerous speakers at the Toronto Farm Show. About 40 farm equipment companies displayed their latest conservation farming products and service.

As Rawson's success grew, he began selling coulters to his neighbors and those of other interested farmers in the U.S. corn belt. Rawson said the advantage of the system is that a seedbed can be created with one pass of the machine.



Rawson's ideas were picked up by a farm equipment manufacturing company which now has produced a zone-till cart complete with coulters and fertilizer injection. Everything rolls through the field, nothing drags to clog with trash or stones.

Rawson says the soil can be opened up, we can manage our residue and place the seed in a friendly environment where it isn't going to dry out. We don't have the crusting problems and we don't have the slot reopening problems that no-till has.

Use the right terms

With all these new methods of soil conservation, and farm implements that don't even resemble a tractor and plow, you'd think that non-farmers would stop referring to spring tillage as "plowing."

The other day the radio morning man on an Ottawa radio station said, "With all this warm weather it won't be long and the farmers will be on their fields *plowing* the land."

A friendly clerk in the bakery commented to me that I was probably eager to get on the fields soon to do some "plowing" now that the weather is so nice.

I frowned and told her that I was eager to disc, cultivate and plant, but plowing is done in the fall. Plowing is seldom done in the spring, as it dries the ground out too much.

"Oh, well," she said, "whatever you fellows do."

I'm sure most farmers can recall somebody asking them in the early part of April if they were getting ready to plow their fields.

Are you ready for spring tillage? This spring I will rip through a rolling grain stubble field with a 24-foot cultivator. There will be less erosion if we happen to get a heavy rain downpour.

Maynard Vander Galien farms in the Ottawa Valley (Renfrew, Ont.), and he practised soil conservation for many years. His neighbor, however, believes in working up his seedbed as if he were planting a garden. Result: clouds of dust and in a dry spring, poor germination.

CC introduces new columns

Marian Van Til

Starting this week you may notice changes in CC, some of them visual, some in content.

Some of those changes involve columnists who will be retiring from CC, and we want to publicly acknowledge their service to us: Leonard and Clarence Bick for their financial advice; Paul Marshall for his political insight; Jake Kuiken for his social comment; and Robert Bernhardt for his window on the Presbyterian Church in Canada. We heartily thank all of them for their contributions to our paper (some for a long time, others for only a couple of years) and wish them God's continued blessing on their other work.

Columns and columnists are an important part of CC and we want you to know that there is rhyme and reason to the why and when of a column's appearance. That's particularly true with the departure of the "old" and the arrival of the "new."

So we'd like you to notice our new method of organizing monthly columns. The columns of each particular writer will from now on appear in a monthly rotation with three other columns on the same general subject — biblical reflections; stewardship; relationships and issues related to specific age groups, from under 30 to seniors.

That arrangement isn't as complicated as it may sound. It simply means, for instance, that the biblical reflections of four writers with whom you're familiar — beginning this week with Laura Smit and continuing with Andrew Kuyvenhoven, Wayne Brouwer and Al Wolters — will appear in a monthly rotation under the heading "Chapter & Verse" on our second church page (page 9).

Need input from those under 30

It means, too, that a four-column monthly rotation under the heading "Intergenerations" will be written by both veteran contributors and those new to CC. An "under 30" column will be written by different people each month, ranging in age from high school to late 20s. (John Byl's sports column will stand on its own but will run in the same issue each month as the "Intergenerations — under 30.")

Incidentally, if you're under 30 and feel you've got something to say — about your faith, about an issue, about relationships, about what's bugging you — and think you'd be pretty good at writing it down, send it to us (length about 600 words) and we'll see if we can incorporate your piece into the column one month.

For the second week of "Intergenerations," Marian Den Boer will continue to write her column from the viewpoint of a mother and family with young children. During the third week, we'll welcome Nandy Heule, a journalist from St. Catharines, who will conduct brief interviews with Christians from all walks of life about their jobs and/or careers. Then Alice Los will round out the final week of the rotation with a column (written by herself and others) focusing on seniors and their needs, joys and problems.

Good 'housekeeping'

A monthly stewardship rotation will focus on either environmental, economic, agricultural or financial "Housekeeping" each week. John Wood, Bert Hielema and Maynard Vander Galien will cover the first three, with several other writers discussing financial stewardship.

Jacob Kuntz' once-a-month gleaning of church press items, "Canadian Church Scene," has been given a new name, "Church Press Quotes," and has been moved from page 9 (our second "church page") to page 19, a page newly designated for news. Carl Tuyl's personalized review of items from the secular press ("Pressreview") will also appear on page 19, but three times a month instead of the previous four. Tuyl's column will now be called "World News Bytes."

David Koyzis' political column will appear once a month on its own, on page 3 — near the front of the paper because that's where most of the news is.

Alyce Oosterhuis' column, formerly called "Rooftop Musings," will begin to focus slightly more on educational matters and on her experience as an educator and educational psychologist. It will appear on a monthly education page along with news from the education world.

A free-roaming arts page

Another change: we will no longer carry weekly book reviews. Instead, an arts/media page (page 7) each week will carry rotating film, video, TV, book and music (popular, classical and contemporary Christian) reviews by Marian Van Til and others, along with news items related to the particular art or medium profiled that week.

When we do review books we'll choose those that we feel will appeal to a broad audience, or if to a narrower audience, books that are particularly significant for their subject area. We'll also start reviewing more fiction, including novels, short stories and occasionally poetry; and we'll take a periodic critical look at some of the material you might find in your local Christian bookstore.

Last but certainly not least, Peter and Marja Slofstra's weekly advice column (celebrating its fifth anniversary) will remain as is, where it is — as Ann Landers says, "If it ain't broke, don't fix it!"

We welcome your comments on any of these changes.

Media / Arts

Inheriting the kingdom of the beautiful

A Christian harlequin romance

***Refuge**, by Lisa Tawn Bergren. Sisters, Oregon: Multnomah, 1994. 336 pp., $12.59 Cdn. Reviewed by Marian Van Til, CC associate editor.*

Refuge is a Christian novel aimed at teenaged girls and young women (I can't imagine a male of any age reading this book). Because its overall message is that Christ is Savior and that God in Christ can heal our hurts, you want it to succeed. But it doesn't, on a number of counts, and it can best be described as a Christian harlequin romance.

The setting is pristine, mountainous ranch country in Montana. There are two couples, Rachel and Dirk and Emily and Jacob, who get together at the urging of a third couple, Matt and Beth.

Both Rachel and Emily begin as non-Christians and are converted through the influence of their prospective spouses and Matt and Beth.

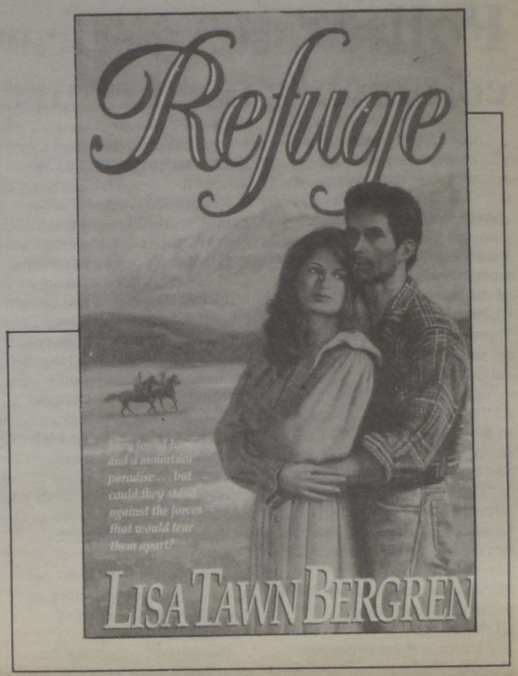
There are two major problems with this story: all the characters are exceptionally physically attractive; and their conversions come rather easily. Even Emily, an emotionally scarred 24-year-old, orphaned at a young age and recently living on the streets, is stunning underneath the grime. And though admittedly a little gunshy at committing to relationships, she is unbelievably poised and well-adjusted despite abuse she suffered.

'Unbelievable'

"Unbelievable" is the key word here. There's something disturbingly phony about this story, despite the author's obvious good intentions. These good-looking, Christian fashion plates who never have a serious argument with each other are too good to be true.

Oh, they have some trouble, but it, too, seems contrived: Beth and Matt are run off the road and down the side of a ravine by a drunk who has been hassling Rachel, and though Beth loses the baby she's carrying, neither she or Matt are seriously hurt. The same guy, whom we see is dangerously unstable and physically violent, is bizarrely attached to Rachel and wants to possess her. But when he forces her to follow him to an isolated mountain spot, he doesn't rape her — highly unlikely, but no doubt necessary so that she will remain a virgin for Dirk whom she'll soon marry.

The faith of these characters seems to be something which helps you when you're in trouble, which is fine as far as it goes. But there's no thought of applying it beyond personal kindnesses or morals (speaking of morals, these are some of the most demurely chaste 20-something adults imaginable). Though the romance is the main focus of this book, these people have no genuine struggles — with God or themselves — about how to express (or not express) their sexuality.



Then too, these people are ranchers. The author spends a lot of time talking about the spectacular scenery and acknowledging that God created it. But what about how these Christians take care of that creation? There's no indication they're any more concerned about being good stewards of the earth than anybody else is.

I think the most insidious aspect of *Refuge* is the author's preoccupation with physical looks. Despite all the talk about God accepting us as we are, and despite these characters being so loving and accepting, the effect is that any girls or young women reading this will be constantly compelled to measure themselves against these drop-dead gorgeous, "with it" characters. That's a burden no young reader should have placed on her, much less by a Christian author.

Unfortunately, this book is part of a whole genre of such books. While such stories may be free of profanity and sex, they aren't nearly so wholesome as they purport to be.

Retiring Grotenhuis is honored in concert at Dordt College

SIOUX CENTER, Iowa (DC) — The Dordt College music department hosted "A Celebration of Music" on March 12 to honor retiring longtime music professor and conductor/composer Dale Grotenhuis. Grotenhuis has been a member of the Dordt faculty since 1959.

The current Dordt College Choir and Chorale participated in the concert and in addition, 250 Dordt Concert Choir alumni from many different U.S. states and Canadian provinces returned to Dordt for a nostalgic opportunity to practise and sing under the baton of their former professor. Each ensemble sang separately and then combined in a final segment, entailing a massed ensemble of about 350 singers.

Dr. Eph Ely, award-winning musician and vocal studies chairperson at the University of Missouri-Kansas City, conducted several of the numbers on the program, especially ones composed by Grotenhuis. Grotenhuis's own music made up a significant portion of the program's repertoire. He has nearly 50 published works to his name, and "he isn't finished yet," he says.

"His publishers are eager for him to retire from teaching so he can devote himself fully to composing new music," says Eleanor Grotenhuis of her husband. "He works with many different publishers, and at this point, they publish everything he offers them." Publishers include Sacred Music Press, Kjos, Henshaw, Boosey and Hawkes, Lorenz and Hal Leonard.

The Calvin College *alma mater* and the "Calvinite March for Concert Band" are just two of several works Grotenhuis composed while still an undergraduate at Calvin in Grand Rapids, Mich.

Grotenhuis's college choirs have toured extensively, including three trips to Europe: one with Concert Choir and two with alumni singers. The Grotenhuises' Dordt career will conclude with another cross-Atlantic tour with the current Concert Choir, this time with an itinerary of stops in Eastern Europe. Readers travelling to the Netherlands may note that the concert tour finale will be performed May 21 in the Netherlands at the Bovenkerk in Kampen.

'Song of Triumph'

An anthem which was written in 1983 two days after the Grotenhuises' oldest son, Jack, was buried after having been killed in a motorcycle accident, has become not only the most widely performed anthem of Grotenhuis's collection, but also a life theme. "Song of Triumph" celebrates the work of God among his people here on earth and its culmination in heaven, he says. Writing it was a way for Dale Grotenhuis to express his emotions. Eleanor Grotenhuis worked through her grief by writing a book of the same title, *Song of Triumph*, published by Baker Book House.

The anthem has travelled around the world — literally. The Norman Luboff Choir chose it as part of its repertoire for a world tour. The University of Southern California Choir also sang it on a European tour, combining with several hundred singers from other universities in Europe.

Dale and Eleanor Grotenhuis plan to move to Grand Rapids, Mich., after this academic year. That will be "going back to our roots," says Eleanor. Their three sons are scattered across North America: Bob lives in Idaho, Phil is pastor of Toronto's Second Christian Reformed Church, and Tom is finishing studies at Dordt.

Church, Marian Van Til, page editor

Poll: Most Americans have no idea what commonly used church terms mean

GLENDALE, Calif. (EP) — The church has a message for America. But most Americans can't understand what the church is saying, according to a study released Feb. 21 by the Barna Research Group. The study found that the meaning of the phrases like "the Great Commission," "John 3:16," "evangelical" and "the gospel" are unknown to the majority of Americans.

The nationwide survey of adults asked for the definitions of these four key terms which are commonly used by Christian churches and ministers.

"The Great Commission" refers to Christ's command found in Matthew 28:19 that those who believe that he is the Savior of humankind are responsible to go out into the world and "make disciples of all the nations," baptizing them and teaching them about the Christian faith.

What commission

Only nine per cent of the adult population were able to accurately describe the Great Commission in such a manner. Five per cent offered incorrect descriptions. The vast majority of adults were not even willing to hazard a guess: 86 per cent admitted they did not know the meaning of the phrase. Surprisingly, even three out of four born again Christians said they did not know the meaning of this term.

Insight into the word "evangelical" was little better. Despite a widespread perception that there is a large contingent of evangelicals seeking to influence the politics and moral base of America, the survey found that most people do not know who or what an evangelical is. Even using a broad definition, only 18 per cent of those questioned could describe an evangelical, while incorrect descriptions were given by 16 per cent. Most of the respondents (66 per cent) said they did not know the meaning. Among born again Christians, the pattern was roughly the same, with six out of 10 (57 per cent) offering no guess as to the meaning of "evangelical."

Things were somewhat better regarding the term "John 3:16," the Scripture reference often seen on fan signs at professional sporting events. The verse says, "For God so loved the world that He gave His only begotten son, that whosoever believeth in Him shall not perish, but have everlasting life." One out of every four adults (25 per cent) had some degree of accurate knowledge of the meaning of this term or the content of the verse itself, and 17 per cent could quote the verse. But overall, two out of three adults (65 per cent) admitted that they did not know the meaning of this term. Half of all born again Christians did not offer a description of the content of this reference.

Astonishing ignorance

Perhaps the most astonishing result of all was the level of ignorance related to the term "the gospel." The literal meaning is "the good news," that is, the good news that people's sins are forgiven by God through Christ via his death and resurrection. Good news or not, most people are unaware of the meaning of this term, although many offered errant guesses.

Overall, less than two out of every five adults (37 per cent) correctly described the meaning of "the gospel." This includes a significant number who listed the first four books of the New Testament as "the gospel," rather than offering a definition of the term itself. The most prominent answer, offered by one-third of the sample, who said that "gospel" is synonymous with the Bible (33 per cent). Other frequent but incorrect responses included "the gospel refers to religion" (six per cent); "the gospel is a style of music" (four per cent); and it is "the truth" (three per cent). One-third (31 per cent) said they did not know what the meaning of this word was, and 16 per cent of the born again Christians did not offer an explanation of the term "the gospel."

George Barna, president of the research company that conducted the study, expressed his surprise at people's lack of knowledge regarding these terms. "These are some of the most basic expressions used by the Christian church as a simple means of communicating core beliefs and perspectives about the Christian faith.

Lack of insight

"The fact that most regular and even most born again Christians had no clue what these foundational expressions mean says a lot about the depth of insight that people have into their faith. These figures will undoubtedly challenge many of the assumptions that the leaders of the Christian church may possess regarding people's knowledge of their faith system, and will definitely raise questions regarding the capacity of the Christian community to act upon such knowledge."

Barna, whose company has worked with many churches and parachurch ministries as well as numerous for-profit media organizations, advertising agencies and financial institutions, indicated that the survey data should lead Christian leaders to reconsider the ways in which churches and Christians communicate their faith to others.

"Terms such as 'the gospel' and 'the Great Commission' clearly do not convey the intended meaning to the masses. Leaders who rely upon a shorthand language which is comprehensible to a relative handful of insiders are severely limiting their ability to instruct, influence and motivate people to respond to the teachings and goals of the Christian faith," he said. "The fact that so few of the insiders understand the meaning of these terms also suggests that the Christian church in this country would be wise to invest in training people about the basic principles and concepts of the Christian faith."

Salvation Army college to establish 'ethics centre'

Marian Van Til

WINNIPEG — A Winnipeg Salvation Army-related college which bears the name of Army founder Catherine Booth will establish an "ethics centre," to open on July 1 of this year, reports *The War Cry*, the Army's official weekly.

The ethics centre will "not be restricted to serving the Salvation Army, although its primary reason for being is to serve as a continuing resource to the Army," says *The War Cry*.

Establishing such a centre will demonstrate to the public that "the Army is not running away from the issues, but chooses, rather, to face them head on with thorough investigation and positive action," Major Lloyd Hetherington, president of Catherine Booth College, told *The War Cry*.

The centre wants to promote and study Christian ethics in the professions, in public life and in the church, says Hetherington. The centre will draw on Christians from all walks of life, not just "ethics specialists." It will offer courses and workshops at the college and will offer research opportunities.

Dr. James Read, currently bioethics consultant for the Army and academic dean of Catherine Booth College, has been appointed director of the ethics centre.

See Church news on Page 2

The Bible and Islam

by Rev. Bassam Madany

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Orthodox Church goes national

BUCHAREST, Romania (EP) — A move by the Orthodox Church in Romania declaring itself the national church could have far-reaching effects on other denominations within the country, says Josef Tson, president of the Romanian Mission Society.

Leaders of the church in a January synod meeting voted to change their name to the Orthodox Church of Romania-National Church. According to Tson, even though the name has no special status under the law, local authorities are treating the Orthodox Church as the national church.

A draft law on religion is currently under discussion in the Romanian Parliament. "In this law," said Tson, "there is an article listing the existing denominations that do not need accreditation, because they are already established [in Romania]." Some 15 denominations have been approved by the government in the draft law. "Then, all of a sudden, the Orthodox Church comes up with this idea that they want to change their name," said Tson.

He added, "The law says that the denominations should be equal before the law, and the text of the law does not give any preference to any church, but at the moment, the Orthodox Church is called the national church and it is implied that the others are not national."

Tson concluded, "We expect to have some unpleasant surprises in the future that will come out of this change."

Laura Smit

CHAPTER & VERSE

Seeing is believing

"...We saw and believed" (John 20:8).

The first book C.S. Lewis wrote after becoming a Christian was *The Pilgrim's Regress*. I happen to think it's a wonderful book, but most critics disagree with me, and Lewis himself had reservations about it later in his life. It is a highly autobiographical work in which Lewis uses allegory to recount one man's coming to faith through what he calls "the dialectic of Desire," through the promptings of aesthetic experience. The weakness of the book, as the author himself acknowledged later, is that it presents the way in which Jack Lewis became a Christian as typical, as if most people convert to Christianity in the same way.

The fact is that there is not a typical way of coming to Christ. The one who knows when a hair falls from our head also knows how best to communicate his grace to each one of us in the most significant and meaningful way. That communication may vary tremendously from individual to individual.

In the last two chapters of the gospel of John we see this variety as assorted disciples have encounters with the risen Christ. The first disciple to come to faith in the resurrection is John himself, who sees the empty tomb and the rolled up graveclothes and, on that basis alone, believes. The absence of Jesus' body is enough to convince John. What an astounding leap of faith! If that were the only way to come to believe in the resurrection of Jesus I think that not many of us would be believers. Mary of Magdala, who was with John looking at the empty tomb, did not make the same leap.

Unique people, unique encounters

But God is gracious. As Mary stands weeping in the garden, trying to make sense of her loss, she is granted a personal encounter with Jesus. He speaks her name. "Mary," he says. Her eyes are then opened to see who it is who stands before her. She believes, and runs to tell the others.

Some disciples may have believed on the strength of her testimony, but most of them had not long to wait before they were granted a confirming visit for themselves. Jesus not only speaks to them but breathes the Holy Spirit on them. Now they too believe.

Thomas misses this experience and is unconvinced by the joint testimony of his fellow disciples. He goes so far as to insist that he needs to touch Jesus. So Jesus appears and offers him the opportunity to do just that. Thomas, who had doubted so much, is then the first to confess that Jesus is not only his Lord, his master and rabbi, but also his God.

Throughout all these proceedings, Peter has been strangely invisible. He ran to the empty tomb but we have no record of anything he said or felt. He may have been present when Jesus appeared to the collected disciples, but we have no record of his response. Peter has unfinished business with Jesus which must be resolved before he can step out in faith.

What we need to know

So in the final chapter of this gospel, Jesus appears to Peter on the beach and offers him that resolution. Then Peter too can respond in faith when Jesus calls him to follow.

One of the mistakes we sometimes make when we share our faith with others is to assume that what we have found convincing will be convincing to them as well, that everyone else is just like us. Seeing is believing, but each of us needs to see something different. John needed only to see an empty tomb. Peter needed to see that he was forgiven. God speaks to each of us in different ways, and each of us is offered what we need in order to believe.

We may not always be offered what we want. Mary wanted to cling to Jesus, but that was not allowed. Peter wanted information which was not his to ask for, and he was not given it. We will never know as much as we would like to know because the risen Christ is so far beyond our knowing. But we are able to know as much as we need to know in order to answer his invitation: "Follow me."

Laura Smit is pastor of First Presbyterian Church, Clayton, N.J.

Vision 2000 looking for 'hidden heroes' of Canadian evangelism

WATERLOO, Ont. (EFC) — Vision 2000 Canada has announced the details of a major nationwide mid-decade initiative focused on people who are doing evangelism. Entitled "In Search of Hidden Heroes — Evidence that God is at Work," the four phase initiative will take place during January through May 1995.

Beginning with the publication of a new book profiling those making evangelism happen, eight regional consultants on evangelism will begin in Moncton Jan. 12-14 and end in Vancouver on March 2-4, 1995.

Telling the story

The findings from these consultations will serve as the focus of a National Leadership Consultation on Evangelism March 30-April 1, 1995, involving leaders from over 80 denominations and paraministries. A television special will be aired early in May 1995 telling the story of what God's people are doing in evangelism across Canada.

Unfolding in four phases, Phase 1 of "Hidden Heroes" is already underway with congregations across Canada identifying individuals (men, women, youth and children of all ages) who are actively involved in evangelism. Denominations are distributing bulletin inserts to their churches inviting church attendees to make submissions to Vision 2000 Canada. Early in January 1995 in readiness for the second phase, a book of nearly 300 pages will be published describing the "low profile" people who are making a "high impact" for the kingdom.

Eight "Regional Consultations on Evangelism" will comprise Phase 2 which will endeavour to look at how evangelism is taking place across Canada during this decade. Pastors and laity will be challenged to rekindle their vision for evangelism. The specific locations and dates for the consultations have been confirmed:

Moncton	January 12-14, 1995
Montreal	January 19-21, 1995
Toronto	January 26-28, 1995
Sault Ste Marie	February 2-4, 1995
Winnipeg	February 9-11, 1995
Saskatoon	February 16-18, 1995
Calgary	February 23-25, 1995
Vancouver	March 2-4, 1995

A national leadership consultation on evangelism (March 30-April 1, 1995) will comprise Phase 3. National and regional leaders will carefully study the findings from the regional consultations to identify what God is saying to us concerning the direction which we need to take in evangelism during the last half of this decade.

T.V. overview

A national television special early in May 1995 will be the focus of Phase 4. This media presentation will present to our churches and the larger Canadian public an overview of what God is doing through churches and ministries across our nation. Congregations will be encouraged (with discussion guides) to watch and study the bigger picture of what God is doing for insights of what He may lead them to do in evangelism during the last half of this decade.

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The church is called to be a donkey

Frank Sawyer

When we lived in Honduras and saw donkeys plodding along every day, loaded with wood or oranges or bananas, I was reminded of G.K. Chesterton's poem "The Donkey." Many donkeys have a rough life: loaded too heavily, sometimes beaten. And I have seen more than one donkey limping.

The Donkey

When fishes flew and forests walked
And figs grew upon thorn,
Some moment when the moon was blood
Then surely I was born.

With monstrous head and sickening cry
And ears like errant wings,
The devil's walking parody
On all four-footed things.

The tattered outlaw of the earth,
Of ancient crooked will;
Starve, scourge, deride me: I am dumb,
I keep my secret still.

Fools! For I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet!

G.K. Chesterton.

Chesterton's poem reminds us of a profound truth: appearance and reality are often contradictory. The donkey holds a secret which we cannot discover by looking at its awkward head and humble role in life.

Christ did not come into Jerusalem charging on a war horse leading an army. He came in gently — on a donkey. Yet his kingdom will extend from sea to sea. Appearance and reality are not the same.

Certainly the crowd welcomed Christ on that Palm Sunday with branches of palm trees and loud hosannas. The people greeted Christ with the messianic words of Psalm 118:25, 26: "Blessed is he who comes in the name of the Lord."

They spread their cloaks and the leaves on the roadway. This would keep down the dust and give the appearance of celebration. And there was indeed a celebration.

But by the Wednesday of the same week we hear of a plot against Jesus. On Thursday Jesus has his Last Supper with the disciples and goes to the Garden of Gethsemane to pray. He is arrested Thursday night, put on trial and crucified on Friday.

What went wrong?

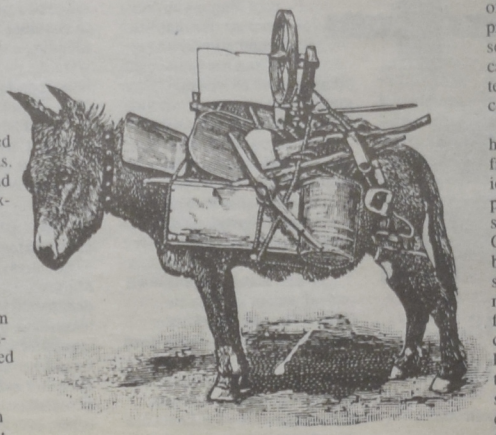
Triumph and fall

In a sense, everything went wrong, for the Savior of the world was rejected. But in a deeper sense, nothing went wrong, for Christ had to fulfil his redeeming work. And the triumphal entry into Jerusalem was not yet the fulfilment. Christ came not to be crowned by us but to bear the burden of our sin.

The crowd greeted him and "began joyfully to praise God in loud voices for all the miracles they had seen" (Luke 19:37). But "as Jesus approached Jerusalem and saw the city, he wept over it." The redemptive work of Christ would indeed triumph, but Christ wept because he saw the unbelief of the church leaders and of his nation.

In the future, Jerusalem would fall and Israel would be scattered among the nations.

Appearance and reality seem to exchange places quickly at Easter time. Triumph seemed close when Christ entered Jerusalem among the hosannas. Death seemed to triumph when Christ was crucified. Yet sin and death did not conquer, for Christ arose from death on Easter morning. And so, we too, arise to new life.



As the *Heidelberg Catechism* says (Lord's Day 17, Q. 45):

How does Christ's resurrection benefit us?

First, by his resurrection he has overcome death, so that he might make us share in the righteousness he won for us by his death.

Second, by his power we too are already now resurrected to a new life.

Third, Christ's resurrection is a guarantee of our glorious resurrection.

The great contradiction

The contradiction continues. Do we live in a world lost to sin or in a world redeemed? Do we live under fate or under God's grace? Is society improving or growing worse? Has sin been conquered or is the worst yet to come? Is the secret of human life to be revealed solely by science and technological progress, or is there not also an important perspective revealed in Genesis 1:1 and in John 3:16?

The world has often shouted hosanna to many leaders and ideologies. The thinking of modern times in western society has been shaped by writers like Nietzsche, Darwin, Marx and Freud. And today with drastic global changes taking place there is considerable faith placed in democracy, technology and capitalism. And these have had some remarkable successes! But whatever the place of human ideologies, none of these can replace the need for Christ the Redeemer.

Consider the following curious factor in modern progress: there is indeed ongoing rapid change; we have entered the electronic age of fast communication, television, computers and fax machines. Technology can bring central heating, better medical care and faster cars. But at the same time progress is not so fast in spiritual and moral values.

Indeed, greed, jealousy, dishonesty, hatred, racism and war are still with us and Christian values are hard to maintain.

The church among the ideologies

The church, God's people, you and I, are somewhat like the donkey among the ideological options of our time. We have a strange message and the voice of the church is often ignored.

Sometimes the voice of the pastor or of our psalms sounds like the voice of a donkey. Sometimes it is hard to hear and recognize the beauty of the gospel amid the loud hosannas to democracy and capitalism and the promises of technology. Yet the gospel goes deeper into the meaning of life than any ideology.

The gospel of Jesus Christ calls us to a re-evaluation of appearance and reality. At the root of the world's problems there is something that capitalism and technology cannot conquer — sin.

The word "sin" has been banned from modern ideologies and present-day society because God has been banned. In modern secular society we may only speak of failure, psychological illness or a lack of social integration. Yet sin seems as strong as ever when we listen to the news and read the paper!

Democracy, capitalism and technology have not stopped murder, rape, theft. Neither can they stop greed, jealousy or egoism. Someone may say: neither can the church stop these sins. That is true. But the gospel can.

The church and the donkey

And as the donkey carried our Savior into Jerusalem, so the church today, humble and strange as it is, can carry the gospel into the global city which we call the world.

Some may laugh at the gospel the way people laugh at a donkey when compared to a race horse. Yet without the gospel our hearts do not change. And without the gospel of Easter, death is the last answer.

The Apostle Paul wrote: "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God (I Cor. 1:18).

And in the words of the poet, who speaks for the donkey, but also, in a sense, for the church:

Fools! For I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet!

Frank Sawyer is a professor at the Reformed School of Theology in Sarospatak, Hungary.

The everlasting supper

Roy Hange

DAMASCUS, Syria (MCC) — In the Christian quarter of Old Damascus, 20 yards from the street called "Straight," 13 of us gathered around the long table in the vaulted dining room of the Syrian Orthodox Seminary for a simple evening meal.

The meal began with the prayer Jesus taught chanted in Syriac, a dialect of the language Jesus spoke. Father Issa, a gentle, wise monk and the spiritual director of the seminary, led the service. The English equivalent of his name is Jesus. Father 'Jesus' sat at the head of the table that happened to include 12 others that evening. The dining room was framed by two pictures of the Lord's Supper.

The 12 'disciples' that evening came from five nations: four Christian Iraqis who had defected from the Iraqi army either during or after the Gulf War and were temporarily living at the seminary; five Lebanese and Syrian monks studying at the seminary along with Father Issa, who is Turkish; a visitor, also a member of the Syrian Orthodox Church, who had just returned from military service in one of the multi-national forces stationed in Saudi Arabia during the Gulf War; and myself, an American placed there by Mennonite Central Committee (MCC) to teach English and study Syriac.

After the prayer, we shared accounts of our lives during the Gulf War. As our discussion deepened, we soon discovered we were as much a fellowship of death as we were brothers in Christ. When the visitor told stories about life with the multi-national forces in Saudi Arabia, a monk observed that the visitor and the former Iraqi foot soldier sitting across the table from him could have shot each other.

I commented that my government had dropped bombs on the heads of some of those sitting around me. One of the former Iraqi ground soldiers sitting beside me said he had spent 20 days shaking fearfully as B-52's pummeled his underground bunker with bombs. He then said, "I didn't want to be a part of the war, so one day I just dropped my gun and started walking."

Two of those present were former Iraqi military doctors. One was stationed at the front sending bodies back to Baghdad, while the other was in a Baghdad hospital treating both military and civilian casualties.

The main air base used by allied planes in eastern Turkey was near the monk's hometown. A smart bomb from one of those planes hit a large, warehouse-like building in the northern city of Mosul. The structure happened to be a Syrian Orthodox Church and parsonage where a priest's wife and three children were killed.

The Last Supper by Leonardo da Vinci

Will I go to hell for this?

The conversation raged on like a battle of our consciences against the reality we all had participated in until an uneasy silence settled around our table.

Someone broke the silence with a question to Father Issa: "Will I go to hell?" More questions and excuses started flying out of the reflective silence. "Will we be judged for this?" One of the Iraqi doctors said, "I never carried a gun in all my years in the military. I had no choice but to be there." Another Iraqi said they had no choice — "Either we fought, or were shot on the spot." One of the doctors had been assigned to witness the execution of deserters in front of their families during the Iraq-Iran war. Someone said, "I would have never shot a Christian." But the response came back: "How would you have known whether they were Christian or not? You can't see a cross around their neck from 200 metres!"

We had gathered that evening to break bread together even as we, through our national loyalties, had been prepared to break each others' bones a short while before. We were mortal enemies as defined by the powers of this age, while brothers in the kingdom of Christ. The loyalties to the demands of those kingdoms clashed in our conversation that evening as they had in our lives a few months before.

The pictures of the Lord's Supper still framed our gathering as a silent reminder of the meaning of our meeting. Near the end of our meal I remembered Jesus' disciples during that "Last Supper." They included a former tax collector and zealots, who were enemies, sitting by one who would betray, another who would deny, and the rest who would flee in silence. As I looked at the pictures once again, I imagined Jesus in their midst long ago, as he was in our midst that evening. I recalled what he said when his enemies crucified him: "Father, forgive them, for they know not what they do."

The Good Shepherd still prepares a table for us in the presence of our enemies, so that our eyes may be opened to see and know another way in this world.

Roy Hange serves with MCC in Syria, together with his wife, Marin Tyedmers Hange. He is a member of the Waterford Mennonite Church in Goshen, Indiana.

Who stood watch there

You allowed their shouts
son of David, as you
wept over that city
named Salem,

allowed, knowing hosannas
would grind into gravel
between their teeth
in one short week,

allowed, knowing this
liberator they lauded
was the Christ
no one wanted,

allowed the clanging hope
knowing cold stones
would speak if these
children were silenced.

Their cheers seared the air
between you and the dogs
licking their chops
in the wings.

You watched powers that be
work the crowds: they knew
you would not take on Rome;
leering, they rendered you

parody, legs dangling down
some donkey colt's side
while mere children
shouted blind praise.

They knew how alone
in that crowd, you,
how bereft of all power:
how they knew,

and knew not, who
stood watch there,
clench-fisted and
weeping.

Lent, 1991
Agnes Kramer-Hamstra

Easter

Easter, Easter:
loudly sound now
the songs of
skylark and finch,
with voices
human and animal.
Easter, Easter:
celebrate it far;
light all candles,
fill all lamps,
let incense vapors
freshly rise.
Hallelujah!
Crushed is the yoke
of death
and of grave.

Easter, Easter:
risen is he,
whom evil hands
nailed to
the cross.
Easter, Easter:
free now
he conquered
wood and stone
and iron.
He arose,
Hallelujah!
who first of all
lives and shall live
ever more.

Easter, Easter:
foolish people
thought they could
lock him into
a tomb with the seal
of Pilate:
Easter, Easter:
Senseless work
They watched in vain
he, God Almighty
has risen
self-empowered,
Hallelujah!
Through the stone
before the Easter
sunlight shone.

Easter, Easter:
loudly sound now
the songs of
skylark and finch,
with voices
human and animal.
Easter, Easter:
celebrate it far:
light all candles
fill all lamps
let incense vapors
freshly rise.
Hallelujah!
May God be praised:
Hell's terror
he erased!

Guido Gezelle, Flemish, ca. 1830-1899
Translated by Rem Kooistra.

Post-election hopes for a new South Africa

John Plaatjes

Like Moses, we are standing on a great historical divide, on a mountain top, looking over into a new Promised Land. We know the new South Africa will not be the land of Canaan, flowing with milk and honey. But there is enough food for the hungry and to spare for needy countries surrounding South Africa. How these resources are used will depend upon the wisdom and goodwill of the future governments.

Undoubtedly, the giants still stalking the land will be race prejudice, tribal jealousies and a haunting past calling for revenge. How are these going to be dealt with?

Outdoor life in Pretoria

PHOTO: SOUTH AFRICA: A WORLD IN ONE COUNTRY

There are still many dark forces at work in this world. There are those misguided souls who cannot conquer their hatreds and who thrive on violence, those who do not know the Prince of Peace and his program.

Buthelezi's Inkatha Freedom Party is asking for a separate homeland; a rightist group among the Afrikaners is prepared to join black homelands in North-Transvaal; AZAPO (Azanian Peoples Organization) wants to change the name of South Africa to Azania; and APLA (Azanian Peoples Liberation Army) is reluctant to lay down arms.

In the red light of all these sinister threats to unity and stability nobody can accurately foretell what the situation will be like in one year or three years from now. Being believers and not prophets we can only hope and pray. A saving grace and promising sign is the preponderance of Christians in the land, black and white.

One of the many things that makes South Africa different from its northern neighboring countries is that it has such great potential — its rich mineral resources; its gold and diamonds; iron and coal deposits; its agricultural possibilities; its variety of cultures; its attractive tourist industry.

It's going to be hard for some people to accept the new and forget the old. Rome wasn't built in a day. Rumors have it that some are planning to emigrate. Mr. Mandela has appealed to whites to stay — "You are needed," he said.

In spite of the negative signs the land seems to be slowly returning to a normal, peaceful way of life. One indication of this is the upswing in the Johannesburg Stock Exchange and the improvement of international relations with South Africa. The confidence is shown in the return of the big business companies, which means many unemployed will get their old jobs back.

Besieged with orders

The coal industry is besieged with orders and the famous gold coin, the Kruger Rand, is scheduled to return to the market. Trade negotiations between Canada and South Africa will open soon after the elections, and Canada has already signed lines of credit with four major banks to the tune of more than $50 million. Optimism is in, and everybody is looking for the silver lining in the clouds.

The sporting world was the first to give South Africa a sporting chance. Sport lovers will once again be thrilled by the great teams of the world — rugby, cricket, tennis, yacht racing around Cape Horn.

Under the new regime we trust there will be more unifying forces at work, bringing people together who had been kept separate, horizontally and vertically, for centuries. Walls of partition will be outlawed, except in people's minds.

The three main branches of the DRC (Dutch Reformed Church) may become one powerful body of believers. It is the largest denomination in the land. The groundwork has already been laid whereby the white (mother church), the DRC Mission (colored and mixed) and the DRC in Africa (black) will become one unified church, wiping out the anomalies and discrimination of the past. (The original DRC started to split in 1881 when white members refused to share the communion cup with their colored fellow Christians at Stockenstrom (Hertzog) and walked out, establishing their own church at Balfour.)

A strange and unexpected phenomenon may be a good portent of the future: there is a resurgence of the Afrikaans language. Increasing numbers of coloreds and blacks are speaking the language formerly regarded as the "language of the oppressor." It was partly the refusal of black students to learn Afrikaans that caused the protests at Soweto in the sixties. The subsequent shooting of children by the police echoed around the world.

More and more black and colored ambassadors will be appointed in foreign countries.

Visitors to South Africa will not be greeted by the misery of squatter camps on the outskirts of cities, or by signs declaring "Whites Only." People will no longer be afraid to be seen together in bars or at parties, in the bus or train, travelling in the same coach. Heads will no longer turn when a black and white couple walk down the street, holding hands. Black and white need not live as strangers on the same street, or in the same section of town. Professional choirs and orchestras will consist of black and white faces. Mixed culture and cross-culture will flourish, and there may be more smiling faces on the streets.

South African citizens need not be afraid of tomorrow, for they have seen yesterday.

John Plaatjes was born in the Cape province of South Africa. He was a minister of the Dutch Reformed Church of South Africa from 1955 to 1970. After he immigrated to Canada, he worked for the Ontario Ministry of Education and the Supreme Court of Ontario. His permanent residence is in Collingwood, Ont.

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5th anniversary reflections

Dear Readers:

Five years ago this week we published our first advice column in CC. We answered a 16-year-old guy who liked to wear black clothing, a habit his parents interpreted as rebellion or belonging to the world. We addressed him as "Teen In Black," told him we didn't have a problem with black clothing, asked him to examine his motives and encouraged his parents to save their energy for the big issues.

Five years later we find it much harder to answer your letters. Why? Because we are more aware of the impact of our answers in your lives. Certainly we have had our share of supportive letters and comments. By and large you seem to appreciate our attempts at well-balanced responses even though you don't always agree. Here and there you've told us that a particular column really meant a lot to you or to someone else. But you've also let us know when we've missed the mark, been insensitive, or even added to your pain.

One side — or the other

The problem with the format of this kind of column is that we always get a letter representing one side of an issue. A writer pours out his or her feelings. All we can do is resonate with this person without the balancing benefit of the other side of the story. These five years have taught us the truth contained in this proverb: "The first to present his case seems right, till another comes forward and questions him" (Prov. 18:17). Unfortunately, that other person's side is not represented and we sense that there are many unheard family or church members who wish they could have provided some input before we published our answers.

We still feel, however, that all we can do is be sympathetic to the person who wrote us first. At the same time, we can assure you that we are more aware now of the other parties who will be affected by our answers. The allegedly rebellious teen, abusive spouse, critical parent, insensitive pastor or insulting friend also have feelings to share and stories to tell. Somehow we have to acknowledge that. But can you see that this awareness fills us with some trepidation as we write our responses?

Who is that masked man?

The other thing that makes us somewhat nervous is the relatively small readership of this Christian weekly. This has occasionally enabled some of you to identify certain persons and their situations despite our best attempts to change all identifying features. We suppose it's human nature to engage in these kinds of guessing games.

Usually our attempts at disguising the writer work. This has become apparent to us because some of you have approached us with questions about a given situation and we've been able to say quite honestly that your guess was completely wrong. But sometimes a situation is so identifiable that withholding the name and changing key details did not provide total anonymity after all, at least not from those really close to the writer.

That worries us and we commit ourselves to screening identifying details even more diligently than we already do. We suppose it's a risk that comes with our column if it is to deal honestly with what really lives in our communities.

Committed to this ministry

Our final concern has to do with the space limitations of this column. We don't shoot off brief missiles the way Ann Landers does. But nor do we have the luxury of fully worked out position statements. Often we run with one perspective, only to realize later that there were other legitimate ways of looking at a given problem. Trying to cover every angle, on the other hand, rarely provides good incisive writing and strong position-taking. Besides, there will always be other opportunities in other columns.

Despite these feelings, as we reflect on this fifth anniversary we still remain committed to writing this column. Whatever confidence we do have about writing "Dear P & M" comes from the tremendous support and insight that we receive from our advisory panel. We can't thank them enough! The affirmation of you, the readers, has also encouraged us.

Finally, we consider this to be a ministry to which we've been called by the Lord for a time. We believe his answer to our anniversary fears is this: "Let your gentleness be evident to all. The Lord is near. Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus" (Phil. 4:5-7).

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Irene Bom, Marian Van Til and Bert Witvoet.

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St. Catharines	Garden City Christian Male Chorus, Jan Venema - dir.
	'Collegium Musicum' Male Choir of St. Catharines, Gerzinus Hoekstra - dir.
Hamilton	'The Ambassadors' Hamilton and District Male Choir, Harold DeHaan - dir.
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Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

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NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

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St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
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Marriages

VANDERMEER-VAN SPRONSEN:
In the spirit of Christian joy, we,
Dorothy VanderMeer
and
Arie Leendert (Harry)
van Spronsen
announce our forthcoming marriage. The ceremony will take place, the Lord willing, on Saturday, April 9, 1994, at 3 p.m., in the Chr. Ref. Church of Georgetown, Ont., Pastor Paul Stadt officiating.
Future address: 20 Campbell Crt., Acton, ON L7J 2V1

Births

MOSTERT (nee LOUWS):
Henry and Nancy and sister Cheryl praise God for the save arrival of
BRYAN ANDREW
born March 4, 1994, 7 lbs., 12 oz.
Oma and Opa John and Mary Louws of Talbotville and Grandma and Grandpa Dick and Ena Mostert of Hamilton delight in their new grandson.
Address: 172 Guildwood Dr., Hamilton, ON L9C 6S5

WOLTING:
We praise God for blessing us with another precious child! With great joy we, Ed and Trish (nee Smit) give thanks to God for entrusting to our care another little daughter
MELISSA RENEE
She arrived on Feb. 27, 1994, weighing 7 lbs., 14 oz.
A little sister for Cindy and Jessica.
Proud grandparents for the 11th time are Mr. and Mrs. Henry Smit of St. Thomas, and for the fourth time Mr. and Mrs. Ralph Wolting of Chatham.
Home address: 258 Indian Creek Rd. East, Chatham, ON N7M 5J6

Anniversaries

Hamilton Exeter
1954 1994
"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass" (Ps. 37:5).
With thankfulness to God we are happy to announce the 40th anniversary of our parents
SYBREN and ESTHER DE BOER
(nee HAALSTRA)
It is the prayer of your children that God may continue to bless you both and keep you in His care. With love from your children and grandchildren:
Orval & Yvonne de Boer — Samia
Jocelyn, Jolene, Chantel
Margaret & Harry Knip — Exeter
Jilleana, Cherisse, Joshua
Anthony & Marian de Boer — Exeter
Nathan, Aaron, Adam
Andrew & Christine de Boer — Exeter
Stephanie, Ryan, Danielle
We are planning to celebrate this occasion with an open house on Saturday, April 16, 1994, from 2-4 p.m., at the Exeter Pentecostal Tabernacle, Hwy. 4 S., Exeter, Ont.
Best wishes only please.
Home address: 121 Wellington St. W., Exeter, ON N0M 1S2

Anniversaries

1954 April 7 1994
With praise and thankfulness to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents,
JOHN and CORRIE EISING
May God continue to bless you and keep you in His love and care.
With love and best wishes:
Henry & Ruthie Eising — Grand Rapids, Mich.
Benjamin, Corinne, Nathan
Jane & Len Weverink — Aylmer, Ont.
Ingrid, Eileen, Jennifer, Valerie, Bradley
Adrian & Rosanne Eising — Lakeview, South Dakota
Bethany, Lucas, Aaron, Stephen
We invite you to an open house on Friday, April 8, 1994, D.V., from 7:30-9:30 p.m. at the Tillsonburg Chr. Ref. Church, 210 Concession St. W., Tillsonburg, Ont.
Best wishes only, please.
Home address: R.R. 2, Vienna, ON N0J 1Z0

Andyk Clearbrook
the Neth. B.C.
1944 April 27 1994
With thanks to the Lord for his faithfulness we
PETER and MARGARET VRIEND
together with our children and grandson:
Evelyn
Patty & Steve Dunderdale
Colton Peter
hope to celebrate our 50th anniversary at an open house on Saturday, April 30, 1994, from 1:30-4:00 p.m. in the annex of the Trinity Chr. Ref. Church, 3215 Trethewey, Clearbrook, B.C.

For Rent

BERGENTHEIM
TE HUUR VOOR VAKANTIE:
Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergentheim, Overijssel (ongeveer 12 km van Ommen).
Voor volledige informatie bel of schrijf naar: **J. Snijders, 651-4 Ave. E., Brooks AB T1R 0H4. Tel. (403) 362-4052 or (403) 362-2653.**

For Sale

Pleasure or Profit
Rubber stamp shop supplies for sale in South-Western Ontario. Owner retiring. Ideal for starting a small business. Great as a hobby, too! Included are blocks, handles, rubber, pads, drill, press, cabinets, logos, etc. Make a deal! If you are interested, write to: **File #2617, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Anniversaries

1954 April 19 1994
1 Corinthians 3:16,17.
With much thankfulness to God we celebrate with joy the 40th wedding anniversary of our parents
WIEBRAND and JANTJE VANHUIZEN
(VANDIJK)
God bless you with many more happy years together. We thank our parents for their love, encouragement and support.
With love:
John & Beverley vanHuizen — Essex, Ont.
Samuel, Katelynn, Benjamin
Harvey & Jacqueline vanHuizen — Essex, Ont.
Ryan, Lauren, Alexandra, Hayley
John & Hilda Olbach — St. Marys, Ont.
Henry, Eric, Luke, Simon
An open house will be held April 16, 1994, from 2-4 p.m. at the Essex Chr. Ref. Church.
Best wishes only please.
Home address: 88 Rankin Ave., Amherstburg, ON N9V 1E6

Obituaries

Ter Aard Drayton
May 1903 March 8, 1994
"They will still bear fruit in old age, they will stay fresh and green, proclaiming: The Lord is upright, He is my rock and there is no wickedness in Him" (Ps. 92:14-15).
The Lord took home to her eternal rest
MRS. JACOBA KATERBERG – OFFEREINS
in her 91st year.
Beloved wife of the late Berend Katerberg (Jan. 1982).
Dear mother of:
Jean & Al Kiers — Moorefield
Matty & Hill Engelage — Whitby
Miny & Kars Kiers — Fort St. John, B.C.
Henk & Roelie Katerberg — Moorefield
Fenny Donkersgoed and the late Gary (1991) — Gowanstown
John & Mary Katerberg — Fort St. John, B.C.
Fondly remembered by her 37 grandchildren and 39 great-grandchildren. Also sadly missed by her niece Jane and her husband Albert Eisses and family of Stroud.
Survived by one brother and his wife, Jans and Grietje Offereins of Harderwijk, the Neth., and Dine Offereins of Assen, the Neth., and one sister-in-law Dine Katerberg of Guelph, Ont.
Predeceased by many brothers and sisters.
Funeral was held on March 10 in the Drayton Chr. Ref. Church, Pastor David Tigchelaar officiating.
Correspondence address: A. Kiers, R.R. 1, Moorefield, ON N0G 2K0

Obituaries

Boombergum Wyoming
Friesland Ontario
Aug. 19, 1910 March 11, 1994
"And whosoever lives and believes in me shall never die" (John 11:26).
In His love and mercy, our faithful Father called to Himself our loving husband, beloved father and pake
WILLIAM (WYBE) BOERSMA
We thank the Lord for the blessings of his life, for over 57 years of happy marriage and a loving Christian home. His gentle strength and peaceful nature will be lovingly remembered.
Dear husband of Jane (Janke), nee VanderWal.
Kind father and pake of:
William — Wyoming, Ont.
Vicky & Phillip Beiboer — the Netherlands
Henk, Jannie & Albert, Wim, Jacoba
Bernice & Harry VanRuitenburg — Wyoming
Harry & Audrey, Bill & Kelly, Judy, Heather
Mel & Anita — Wyoming
Patricia, Michael, Sharon, Jessica, Matthew
Ymko & Maggie — Wyoming
Emma, Richard, Timothy, Warren
Great-grandfather of Jared and Marissa Van Ruitenburg.
Also survived by one sister Yke Zandberg-Boersma in the Netherlands.
Funeral service was held on March 14, 1994, in the Wyoming Chr. Ref. Church with Rev. Ken Benjamins officiating.
"Happy is he that has the God of Jacob for his help, whose hope is in the Lord his God" (Ps. 146:5).
Correspondence address: Mrs. J. Boersma, Box 91, Wyoming, ON N0N 1T0

May 1, 1919 - March 13, 1994
"Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever" (Ps. 23:6).
On Sunday, March 13, 1994, at the age of 74
HELEN (HEBELTJE) HENSTRA
(VANDER VEEN)
was taken up to live with her Savior in eternal glory. She was born in Harkema Opeinde, Friesland, on May 1, 1919, and immigrated to Canada in 1953.
She will be greatly missed.
Beloved wife of Tjeerd Henstra.
Dear mother and grandmother of:
Bart & Marianne Henstra
Sarah, Daniel, Robert, Steven
Winnie & Bill VanDam
Jeremy, Carolyn, Krista, David
Also survived by one sister, Audrey Weening, Calgary, Alta.
Pastor Bill Dykstra officiated at the funeral held at Bethel Chr. Ref. Church, Newmarket, Ont., on March 16, 1994.
Psalm 84.
Correspondence address: 87 Monkswood Cres., Newmarket, ON L3Y 2J9

Classifieds

Obituaries

"My soul finds rest in God alone; my salvation comes from him...Trust in Him at all times" (Ps. 62:1a, 8a).
On March 17, 1994, God called to her heavenly home our dear mother, grandmother and great-grandmother,

JANTJE (JANET) HORLINGS-OOSTERVELD

at the age of 74.
Lovingly remembered by her children:
Andy & Linda Horlings — Jos, Nigeria
Margaret & Ralph Terpstra — Surrey, B.C.
Sandra & Ben Stronks — Iron Springs, Alta.
Jenny & Al de Jong — Maple Ridge, B.C.
Marjorie & Gordon Tuininga — Neerlandia, Alta.
John & Mary-Ann Horlings — Smithers, B.C.
George & Nancy Horlings — Chokwe, Mozambique
plus 30 grandchildren and three great-grandchildren and family in the Netherlands.
Predeceased by her husband Lubbertus in 1961.
Correspondence address: John Horlings, R.R. #1, S-9 C23, Smithers, BC V0J 2N0

1907-1994

De Heer is mijn Herder.
The Lord called home our dear mother, grandmother and great-grandmother

NEL HORZELENBERG (nee MAAN)

Predeceased by her husband Theun (Tom) Horzelenberg in 1974.
Remembered by her children, grandchildren and great-grandchildren:
Bill & Mary Van Delft — Hamilton, Ont.
Jonelle (Stan), William (Sharon)
Jane & Bert Boonstra — Wassenaar, the Netherlands.
Peter (Karen), Alex, Jackson, Allison
Alyce & Tom Oosterhuis — Edmonton, Alta.
Matthew, Michelle
Al & Sonja Horzelenberg — Hamilton, Ont.
Trevor, Darryl
Nick & Judy Horzelenberg — Sardis, B.C.
Robert, Thomas
Funeral service took place Wednesday, March 23, 1994, at 2 p.m., in the First Chr. Ref. Church, Hamilton, Ont., interment at Chapel Hill Memorial Gardens.

Look for Peter and Marja on page 13...

Obituaries

Lollum Taber
the Neth. Alta.
Oct. 13, 1910 March 10, 1994
"I am the Way, the Truth and the Life. No one comes to the Father except through Me" (John 14:6).
After a brief illness the Lord called home to eternal glory our father and Pake

ANNE S. YPMA

He will be sadly missed by his children and grandchildren:
Patsy & Klaas Linker — Strathroy, Ont.
Terry & Jane, Melinda & Henry, Janice & William, Allan & Rhonda
George & Aafke Ypma — Brownsville, Ont.
Jane & Jack, Arnold & Kathy, Marilyn & Harry, Jo-anne & Rob, Peter & Charlena, William
Siebe & Martha Ypma — Taber, Alta.
Albert & Carol-ann, Florence, Mary-Ann, Sidney
Jacob & Pia Ypma — Salmon Arm, B.C.
Esther, Patrick, Ingrid
Louis & Sheila Ypma — Taber, Alta.
Lyle & Carol, Tanya, Lloyd, Keith, Dale
Elizabeth & George VandeKuyt — Mount Hope, Ont.
Geoffrey, Henry, Michael, Cynthia, Robbie, Andrew
Cathy & Mike Wind — Taber, Alta.
Monica, Karen, Jeremy, Linda, Rachel, Cheryl, Kevin
and 29 great-grandchildren.
He was predeceased by his wife, Minke, on Nov. 12, 1993, and by his parents, three sisters, four brothers and a granddaughter.
Funeral services were held in Taber Chr. Ref. Church, on March 14, 1994.
Correspondence address: P.O. Box 1584, Taber, AB T0K 2G0

Teachers

AGAZZIS, B.C.: Agazzis Chr. School, a growing school of 110 students, (K-7), in the beautiful eastern Fraser Valley of British Columbia, invites applications from teachers interested in a **possible position** in the **Intermediate grades**. A strength in French and/or math would be an asset. Please send applications and resumes to:

H. Tuininga, Principal
Agazzis Chr. School
P.O. Box 3230
Agazzis, BC V0M 1A0

BOWMANVILLE, Ont.: Knox Chr. School anticipates an opening at the **primary level** for the 1994-95 school year. Please forward letter of application and resume to:

Mr. W.M. Helmus, Principal
410 Scugog St., R.R. 1
Bowmanville, ON L1C 3K2
Phone: (905) 623-5871
Fax: (905) 623-8877

Teachers

BOWMANVILLE, Ont.: Durham Chr. High School invites applicants for **possible openings** in **history** and **French.** Send application to:

Durham Chr. High School
Att.: Ren Siebenga, Principal
R.R. #1, Bowmanville, ON
L1C 3K2
Phone: (905) 623-3487

BURNS LAKE, B.C.: Burns Lake Chr. School is seeking **three teachers** to take up the challenge of helping our school develop its potential in its second year of operation. Our school has multi-grade classrooms for primary/elementary grades, plus Kindergarten.
Please contact us at:

Burns Lake Chr. School
Box 574
Burns Lake, BC V0J 1E0

DUCHESS, Alta.: Newell Chr. School, a growing interdenominational school (40 students, K-9), located two hours east of Calgary, Alta., is now accepting applications for **two teachers** (Grades 1, 2, 3 and 4, 5, 6) for the 94-95 school year. A **principal** with administrative experience will also be required. All applicants must have a strong commitment to Christian education. Send resumes to chairperson:

Mr. David Hartgerink
Box 912
Brooks, AB T1R 1B8
Phone: (403) 362-3502

HUDSON'S HOPE, B.C.: Hudson's Hope Maranatha Chr. Academy. An interdenominational school offering Kindergarten through Grade 8, teaching the B.C. core curriculum and receiving Group 1 funding (presently 2.5 teachers and 33 students) is accepting applications for a **teacher/principal**. Course and grade duties to be determined upon applicant's experience and preferences. Strengths in the areas of science and math would be beneficial. Possible staff turnover may result in another opening as well. Please address all inquiries to:

Audrey Anderson
(Education Committee Chairperson)
Hudson's Hope Maranatha Chr. Academy
Box 239
Hudson's Hope, BC V0C 1V0
Fax: (604) 783-9498
Phone: (604) 783-9412 (residence)

LONDON, Ont.: London District Chr. Secondary School requires a **French teacher** for the 94/95 school year. Special education training would be an asset. Send letter of application and resume to:

Mr. H. Kooy, Principal
24 Braeside Ave.
London, ON N5W 1V3
Phone: (519) 455-4360

Teachers

PRINCE GEORGE, B.C.: The Association for Christian Education of Prince George invites applications for a teaching position in **Primary (Grade K-3)** preferably with a French and/or P.E. specialty and in **Junior/Secondary (Grade 8-10)** a generalist position with emphasis on English and fine arts.
Please send resumes, including a Christian Education Philosophy statement to:

Cedars Chr. School
701 N. Nechako Rd.
Prince George, BC V2K 1A2
Attention: Hiring Committee
Fax: (604) 564-0729

RED DEER, Alta.: The **Red Deer Chr. School** has **possible openings** in **Grade 3** (full-time), **Remedial** (60%), and **French** (60%) teachers for the 1994/95 school year. Please direct all inquiries and/or resumes to:

Mr. R. Duggan, Principal
Red Deer Chr. School
14 McVicar Street
Red Deer, AB T4N 0M1

ST. THOMAS, Ont.: Ebenezer Chr. School has a **definite opening** for a primary teacher for the 1994-1995 school year. Applicants should send their letters of introduction and resumes to:

Tony DeKoter, Principal
Ebenezer Chr. School
77 Fairview Avenue
St. Thomas, ON N5R 4X7
Phone: (519) 633-0690

SURREY, B.C.: Surrey Chr. School invites applications for the following **full-time** positions available for the 1994/1995 school year: **Grade 1, Grade 5, Grade 7, and music.** There is a **50% full-time Learning Assistance position** available, as well as **other possible part-time positions.** Applicants must qualify for B.C. certification. Please send resumes by **April 15, 1994,** to:

Mr. Anthonie Jansen, Principal
Surrey Chr. School
9115-160th Street
Surrey, BC V4N 2X7

VICTORIA, B.C.: Pacific Chr. Sec. School, Victoria, B.C., requires a **French/Girls P.E. teacher** to fill a maternity leave ending Jan. 31, 1995. There is also a **possible industrial education position** available. Contact:

John A. Messelink, Principal
Pacific Chr. Sec. School
654 Agnes St.
Victoria, BC V8Z 2E6
Phone: (604) 479-4532
Fax: (604) 479-3511

Teachers

WILLOWDALE, Ont.: Willowdale Chr. School invites applications for **possible teaching positions in K-8.** Experience in French and/or music will be given special consideration. Please send letters of inquiry with resume to:

Principal
Willowdale Chr. School
60 Hilda Ave.
North York, ON M2M 1V5
Phone: (416) 222-1711 or
Fax: (416) 222-1939

WINNIPEG, Man.: Calvin Chr. School invites applications for an additional **Grade 5 teacher.** Our student body consists of 330 students served by 23 full/part-time teaching staff working in a modern facility built in 1990. Please mail or fax your resume to:

The Principal
Calvin Christian School
245 Sutton Avenue
Winnipeg, MB R2G 0T1
Phone: (204) 338-7981
Fax: (204) 339-5512

WOODBRIDGE, Ont.: Toronto District Chr. High School invites qualified teachers to apply for a **part-time** position in **music.** Please send resumes or address inquiries to:

William Barneveld, Principal
377 Woodbridge Avenue
Woodbridge, ON L4L 2S8
Phone: (905) 851-1772

Summer Job Market

If you believe that honesty and integrity far outweigh political correctness, please read the following ad:
RBC student looking for summer employment paying "Big Bucks". Willing to work hard for it. Tuition isn't cheap these days! Call Tim at:
(616) 669-9859 before May 7
(905) 934-3547 after May 7

Accommodation

APARTMENT AVAILABLE — very close to the Western University and King's College campuses in London, Ont., from **May 1 - Sept. 1, 1994.** Two-bedroom $400 monthly.
Call (613) 838-3235

Job Opportunities

Dairy and poultry farm requires a **full-time person for general farm work**; also part-time work on poultry farm may be available for a spouse. Send letter and resume to **File #2616, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Classifieds

Vacation

HOUSE EXCHANGE

Niagara Peninsula family wishes to exchange home with family in Nova Scotia, P.E.I. or N.B., for summer vacation. A wonderful inexpensive way to explore southwestern Ontario! Write:

A. Wunderink
40 Westgate Park Dr.
St. Catharines, ON L2N 5W7
Phone: (905) 934-5589

Miscellaneous

SLP

STUDENT LOAN PROGRAM

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P.O. Box 20089 Upper James Postal Outlet Hamilton, Ontario L8C 7N5
Tel.: (905) 648-2100
Fax: (905) 648-2110

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- Dutch roots story
- wedding (anniversary)
- immigrant ships

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P.O.Bag 9033, Surrey, BC V3T 4X3
(604) 597-2144
fax (604) 597-8243

Job Opportunities

Cedars Christian School
Prince George, B.C.
invites applications for the position of

PRINCIPAL

to assume responsibilities starting the 1994/95 school year.

Cedars Christian school provides Christian education from preschool to Grade 10 in an interdenominational setting and will be moving to add Grades 11 and 12 in the near future. High school experience preferred.

Please send resumes, including a Christian Education Philosophy statement, to:
Board President
Cedars Christian School
701 North Nechako Rd.
Prince George, BC V2K 1A2
Phone: (604) 564-0707; Fax: (604) 564-0729

The Christian Reformed Churches of Sarnia, Ontario

are seeking a

Youth Director

to co-ordinate and develop the youth ministry of the three churches and to train leaders and equip youth for ministry.

We seek a person who is or will become a member of one of the churches, is a Christian College graduate, has majored in youth ministry, is a self-starter, and has at least two years experience. For further information contact: **Rev. Neil de Koning at (519) 869-6885**. Please direct inquiries to **CYMC c/o Redeemer CRC, P.O. Box 2553, Sarnia, ON N7T 7T1**

Hire a student!

Summer JOB Market

This summer why not hire a student to help you ease your workload and get some extra things done? Beginning March 25, students will advertise their skills in our Summer Job Market section of the Classifieds. Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

Job Opportunities

HCH REGISTERED NURSES

Holland Christian Homes Inc., a progressive seniors' complex has the following vacancy: Part-time on-call relief for the night shift in our nursing home.

If you are interested in joining our Nursing Team, please forward a resume to the attention of the Director of Resident Care (address below).

We are also interested in receiving applications for Health Care Aides and Registered Practical Nurses for on-call relief positions.

Please mail a resume to:
Director of Resident Care
Holland Christian Homes Inc.
7900 McLaughlin Road S.
Brampton, ON L6V 3N2

Redeemer College — *A Christian University College*
777 Hwy. 53 E., Ancaster L9K 1J4

Redeemer College

invites applications for a nine-month sessional position, beginning August 1, 1994, to teach courses in:

MATHEMATICS/PHYSICS/CHEMISTRY

Applicants should possess at least an M.Sc. (a doctorate is preferred) and should be in agreement with the Reformed Christian basis of the College. Teaching assignment will be based on the qualifications of the successful candidate. Deadline: until filled.

Direct inquiries and applications to:
Dr. Justin Cooper, Vice-President (Academic)
Redeemer College
777 Highway 53 E., Ancaster, ON L9K 1J4

SEEKING A PASTOR

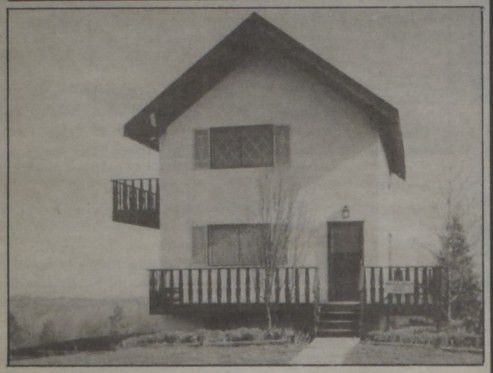
The Alliston, Ont., Christian Reformed Church, a 40-year-old congregation of 77 families, is currently seeking an **experienced pastor** to lead us in our Christian walk of life. Our priorities are Biblical preaching, outreach and an interest in youth. Alliston is a growing community situated in southcentral Ontario, approximately 45 minutes north of Toronto. Inquiries and or resumes may be forwarded to the **Search Committee, c/o Mr. Aris deBruin, .R.R. #2, Beeton, ON L0G 1A0, phone (705) 435-5317, fax (705) 435-3351**

Look for our Calendar of Events on page 18...

Classifieds

Cottages	Cottages	Vacations	Vacations	Miscellaneous

For Rent
Chalet in Georgian Bay Area



Overlooking, towards the south, the Beaver Valley, and to the north, the Georgian Bay. Fifteen minutes from the Blue Mountain Resort and within easy day-trip to the Muskokas or the Bruce Peninsula. For further information please call or write:

Sake Dijkstra
R.R. 2
Clarksburg, ON N0H 1J0
Phone: (519) 599-3789

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Plan a successful vacation at our resort known for its Dutch hospitality. Reasonable rates for cottage rentals. Excellent for camping, swimming and fishing (ideal for group camping). "Little Europe" is located 10 km. east of Hwy. 11, on Hwy. 118 East, past the Muskoka Airport.

• No pets please • Showers available
Roel & Riet Bakema
Little Europe Resort, R.R. 3, Bracebridge, ON P1L 1X1
Phone: (705) 645-2738

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time.
As in previous years, *Christian Courier* will carry the Summer Job Market section in the Classifieds. We urge you to check this section until **May 27**.

Send us your announcement, and include name, age, address, phone number, experience and type of work you are seeking. This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!

Stan de Jong
Manager

Events

Fifth Anniversary
Strathroy Plymouth Chrysler Ltd.

SPECIAL ORGAN CONCERT

Guest Organist: Andre Knevel
Westmount Christian Reformed Church
Strathroy, Ont.
Saturday, April 23, 1994, at 7:30 p.m.

Free admission and refreshments

Reformed

REFORMED ENGAGED ENCOUNTER

A wedding is a day...
A marriage is a lifetime!

An opportunity for couples contemplating engagement or Christian marriage to look openly and honestly at their commitment to one another.

Date: May 20-22, 1994
Location: Pearce Williams Christian Centre
Iona Station, Ont.

To obtain a brochure or to register, please call:
Karen & Syl Gerritsma
Phone: (905) 935-6875

50th Anniversary — 1995

The **Lacombe Chr. School** invites all former teachers and alumni to join us, on April 8 and 9, 1995, for our 50th anniversary to celebrate God's faithfulness — our foundation and future. Info.: **Lacombe Chr. School, Box 1749, Lacombe, Alta. Phone: (403) 782-6531.**

(Note: This event is scheduled for April 1995, not 1994 as previously announced)

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Classifieds/Events

Events	Events	Events	Events	Events

25th Anniversary
North Edmonton Christian School

It is with joy and thanksgiving the North Edmonton Christian School celebrates its 25th anniversary. All former staff and students are invited to attend our celebration events:

Spring Anniversary Program — May 5, 1994
Pig Roast and Reunion — June 3, 1994

Tickets may be purchased from the North School office. Please drop us a line if you plan to be in the Edmonton area on these dates, so that we can reserve tickets for you.

40th Anniversary
West End Chr. Ref. Church
Edmonton, Alberta

Celebrating God's great faithfulness to us as a congregation for 40 years!
For "Thine is the Glory."

West End CRC, Edmonton, Alta., invites friends, former pastors and members to celebrate with us on D.V., Friday evening, April 22, and with special services on Sunday, April 24, 1994.

Redeemer College

Christian Educators
Send yourself back to school this summer!

On-campus

Education 535: Canadian School Law
June 30-July 19, 1994
Instructor: Dr. Adrian Guldemond, Adjunct Assistant Professor of Education
Meets a requirement for the Principals' Certificate and meets CSTC requirement, category IV.

Distance Education

Education 406 : Systems and Foundations of Education
Option a, *(for summer completion)* on-campus sessions July 4 & 18.
Option b, *(for fall/winter completion),* on-campus session on July 4, with an additional session to be scheduled in September.
Instructor: Dr. John Vriend, Associate Professor of Education
Meets CSTC requirement, category IV.

Registration deadline May 31, 1994
Contact the Office of Admissions at (905) 648-2131

Redeemer College
777 Hwy. 53 E., Ancaster, ON L9K 1J4

Calendar

April 2 Easter concert (including a cantata by John W. Peterson and hymnsing) by the Christian choir "New Life," Maranatha CRC, **St. Catharines**, Ont., 7:30 p.m.

April 3 Easter celebration service with the Adoramus-Maranatha Choir, 7:30 p.m., Maranatha CRC, **York**, Ont.

April 3 "Nederlandse Paaszangdienst," 8 p.m., Emmanuel Reformed Church, 170 Clarke St., N., **Woodstock**, Ont. Refreshments before you go home.

April 5 12th Annual Ministers' Conference, 9:30 a.m., Redeemer College, **Ancaster**, Ont. EFC's Dr. Brian Stiller will speak on: "Learning to sing in a foreign land." Musical contributions by the RC Concert Choir and other gifted RC students.

April 8 "King's View Fridays," open house at The King's University College, Edmonton. Call registrar at (403) 465-3500.

April 8 Organ/piano concert by Melanie Westerveld, 8 p.m., Mountainview CRC, **Grimsby**, Ont. Adults $5, students $3. Info.: (905) 945-3666.

April 8 Solo recitals by students of The King's University College, 8 p.m., West End CRC, **Edmonton**, Alta. Repeat on April 9, 8 p.m., at the TKUC Performance Hall. Tickets to both events: (403) 465-3500.

April 8-10 "Reformed Marriage Encounter" weekend at the Desert Inn, 605 Hespeler Rd., **Cambridge**, Ont. Info.: (905) 877-5641.

April 9 "Spring Fair & Bake Sale," 10 a.m. - 3 p.m., The King's University College, **Edmonton**, Alta. Free admission!

April 9 The "Woodstock Dutch Theatre Group" presents the three-act comedy "Met Hartelijke Gelukwensen," 8 p.m., Queen Mary Public School, **Peterborough**, Ont. Tickets: (705) 748-0282, or 742-5973 or 745-2324.

April 9 Spring concert by Leendert Kooij's OCMA, with Andre Knevel at the organ. Proceeds for Holland Marsh DCS. At 8 p.m., Trinity United Church, **Newmarket**, Ont. Tickets: (905) 775-4030.

April 9 CLAC's 38th national convention at the Lamplighter Inn, **London**, Ont. Theme: "Equipped to Challenge." Day-time session 11 a.m.-4 p.m. Banquet at 6 p.m. Speaker: P. Nelissen of the World Confed. of Labour, Brussels, Belgium. Info. & tickets: (905) 670-7383.

April 10 Dutch worship service led by Rev. Ralph Koops, at 3 p.m., CRC, **Ancaster**, Ont.

April 11 "An evening with Redeemer College" at Holland Chr. Homes, **Brampton**, Ont. Reception at 7 p.m., program at 7:30 p.m.

April 11-22 CSS's Adriana Pierik plans to be in the Vancouver/Lower Fraser Valley area.

April 15 Spring concert by The King's University College Concert Choir with the Edmonton Youth Orchestra. At 8 p.m., West End CRC, **Edmonton**, Alta. Tickets: (403) 465-3500.

April 15 Concert Choir (directed by Christiaan Teeuwsen) presents its "Pre-Tour Concert," 8 p.m., Redeemer College, **Ancaster**, Ont. Freewill offering.

April 15-16 John Calvin Chr. School (Strathroy) invitational hockey tournament at the Tri-Township Arena, **Mt. Brydges**, Ont. Teams from Calvin, Calvin Alumni, Dordt Alumni, Strathroy, Redeemer, Mt. Brydges, Sarnia, Ancaster and Burlington. Bring the whole family! Proceeds to Christian education.

April 16 "Spring Praise Concert" by the Hamilton Philharmonic Youth Orchestra and the "Soli Deo Gloria Choir" (central Niagara CRCs), at 7:30 p.m., Bethany CRC, **Fenwick**, Ont. Info.: (905) 892-6659 or 892-2140.

April 16 Spring concert by Leendert Kooij's OCMA, with Andre Knevel at the organ. At 8 p.m., Maranatha CRC, **Belleville**, Ont. Proceeds for World Missions. Tickets: (613) 969-1478/966-5898.

April 16 Conference on "Alcoholism & ohter drug addictions," at Zion Chr. Ref. Church, **Oshawa**, Ont. Speaker: Dr. Rich Grevengoed on "Family Disease - Family Recovery." Eight workships. Register before April 4 with Jane de Haan, (905) 679-6490. Coffee and registration at 8:30 a.m.

April 17-19 Annual convention of the Canadian Church Press at Queen of the Apostles Renewal Centre, **Mississauga**, Ont. Info.: (416) 960-8500.

April 20 Spring concert by Leendert Kooij's OCMA, with Andre Knevel at the organ. Proceeds for Heritage Chr. School, At 8 p.m., Cambridge St. United Church, **Lindsay**, Ont. Tickets: (705) 324-9582.

April 22-24 "Faithfulness Today III" conference at Hamilton Convention Centre, 115 King St. W., **Hamilton**, Ont. Keynote speaker: Alister McGrath. Theme: "In the world... not of the world." Info.: (905) 318-9244 or 1-800-465-7186.

April 22-24 40th Anniversary West End CRC, **Edmonton**, Alta. Info.: (403) 486-4360.

April 23 Organ concert by Andre Knevel, 7:30 p.m., Westmount CRC, **Strathroy**, Ont. Free admission and refreshments. Sponsored by Strathroy Plymouth/Chrysler.

April 23 "Festival of Praise," featuring 7 Ontario male choruses, Wim van Suydam (organ) and Henk-Jan & Herman Drost (trumpets), at 7:30 p.m., Yorkminster Baptist Church, 1585 Yonge St., **Toronto**, Ont. Admission: $10 p.p., $7,50 seniors/students.

April 23 Christian Rainbows — sponsored meeting for the family and friends of the long-term mentally ill. Speaker: Dr. Grant Mullen on "Can a Christian be depressed or hyperactive?" From 10 a.m.-3 p.m. at Ebenezer Can. Ref. Church, Dynes Rd., **Burlington**, Ont. Info.: (905) 639-1075 or (519) 631-0307.

April 23 Choir/organ concert with the "Con Spirito Choir" (John Kaldeway, director), accompanied by Laurens Kaldeway. At 8 p.m., Free Reformed Church, **Chatham**, Ont. Tickets: (519) 383-0438.

April 25-May 4 CSS's Harry Houtman in Alberta.

April 27 Spring concert by Leendert Kooij's OCMA, with Andre Knevel, organist. Benefit concert for "Homestead." At 8 p.m., Melrose United Church (Homewood & Locke), **Hamilton**, Ont. Tickets: (905) 389-3510.

April 28-30 "Street Level," a national conference for Christian street workers. Contact Victoria Drysdale, Yonge St. Mission, 270 Gerrard St. E., **Toronto**, ON M5A 2G4. Phone: (416) 929-9614.

May 5 25th Anniversary of the North Edmonton Chr. School, **Edmonton**, Alta. Anniversary program on May 5. Pig Roast & reunion on June 3.

May 20-24 "Reformed Engaged Encounter" weekend at the Pearce Williams Christian Centre, **Iona Station**, Ont. Info.: (905) 935-6875.

June 6-10 "Milk & Honey Summer Festival," a Christian vacation experience focussing on the theme, "Not by Bread Alone." At Redeemer College, **Ancaster**, Ont. Call Janet at (905) 648-2131.

June 23-26 "Canadian Christian Festival IV," at Copps Coliseum, **Hamilton**, Ont. Theme: "Sharing the Joy." Speakers include: George Carey, James Forbes Jr., David Mainse, Jean Vanier (Founder of L'Arche) and Lois Wilson. Info.: (905) 523-3100.

Church press

Jacob Kuntz

Moral victory in Owen Sound

The United Church Observer (February 1994) reported that on what happened in Owen Sound, Ont., where the local newspaper, The* Sun-Times *placed ads for "phone sex services." The united action of the two local ministerial associations resulted in the newspaper's decision to discontinue the ads.

"The issue was advertising for adult 'chat lines,' pay-by-the-minute phone services offering earfuls of sexual stimulation. About a half-dozen phone sex services had been advertising in the Southam-owned Owen Sound *Sun Times* for about five months, offering anything from 'love and romance' to an 'explicit odyssey.'

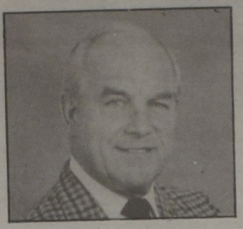
"There were a few letters to the editor and one church cancelled its advertising — but until early November, the newspaper had only forced the services to drop the suggestive photos from the ads.

"It was felt that the *Sun-Times* had crossed the line of what was acceptable in the community," says Captain Wayne Hong, local Salvation Army pastor and chair of the Ministerial Association. The association voted to do battle with the ads. So — joining forces with the president of the Evangelical Ministerial Association — Hong headed for a showdown with *Sun-Times* publisher Jack Nelson.

"Nelson says the newspaper already considered the ads 'on the outer limits,' and 'when the community tells us we have gone beyond the standards they are willing to accept, we have to act. And the churches brought that message.'

"For the *Sun-Times*, the loss of about $26,000 in ad revenue from the phone sex ads was offset somewhat by the continuation of church ads worth about the same amount. For the two ministerial associations, working together for the first time in memory, it was a triumph."

quotes



About peacemaking in Bosnia

Catholic New Times *of March 6 ventured an article on "the murky field" of peacemaking in Bosnia, a job "as demanding as war ever was." The writer is of the opinion that military action (if ever justified) is not justified only when professional peacekeepers are threatened; we must also come to the aid of helpless civilians who are in danger. However, the editorial tries to dig deeper:*

"All of this doesn't answer the deeper question: Is military force ever justified as a way of stopping a man-made public horror like the one in the Balkans?

"People, including serious Christians, differ profoundly on that question. *Catholic New Times* itself is divided on it; our core community includes both pacifists and people who think that the use of armed force can sometimes be the lesser evil. But if international force ever makes sense, the disarming of a bloodthirsty gang of bullies with expansionist claims is what would make sense of it.

"Pope John Paul II makes a good case for a sober, limited 'just war' intervention when he pleads for Bosnia. Such a stance, dangerous though it be, is vastly better than the *realpolitik* assumption that war should be waged only for the economic self-interest of the power waging it.

"Statecraft, of course, is not only about principles and ideals. It is also about how to muddle through the fog and make things work, in a way that the parties involved will actually tolerate. How to make things work in Bosnia? No one seems very sure.

"There are some things we are sure of, though they are on the level of political theology, not of statecraft:

— Human life is a gift from God: precious, sacred, and beyond those calculations of profit and loss of mere money or commodities.

— What is received as a gift can be offered as a gift. *To become a gift for others* is a call felt deep in human hearts. It sometimes means rising above self-preservation. For the sake of a very great human good (like the end of 'human cleansing'!), there have always been men and women willing to risk even their lives.

"Serious peacemaking counts on this mysterious willingness and strives not to abuse it."

Nay-sayers in the church

Have you ever heard the term "permission withholders"? The* Mennonite Brethren Herald *(Feb. 18) used it to indicate church members "who stop progress in the church by saying No. These members are "a serious problem in the church." In the article it becomes quite clear why that is the case. Here are some of the remarks made on this subject:

"Permission withholders are the people who hold up a church building program because they think the drapes should be red rather than blue. They are the ones who oppose new outreach programs because they want them studied a second time by another committee. They are the ones who try to reverse a church decision because they were not consulted or because they happened to miss the crucial meeting at which the decision was made. They are the ones who resist a new pastor from day one because he was chosen over their own favorite candidate. They are the ones who refuse to do anything that has not been done before.

"What distinguishes permission withholders is not that they sometimes say No but that they almost always say No. They oppose other people's proposals but never make any good or workable proposals on their own.

"The distinguishing characteristics of permission withholders is that their 'nos' are not based on the specific proposals under discussion but come from their own backlog of bitterness and pain. They store up negative experiences from the past and use them to douse anything positive in the present.

"Paul says in 2 Corinthians 1 that the gospel of Jesus Christ is not yes and no but overwhelmingly and primarily yes. Family counsellors suggest that we should praise our children 10 times as often as we criticize them. It would be well if we practised the same ratio in our churches. The positive should greatly outweigh the negative."

Biased writing

The editor of* ChristianWeek *(Feb. 1) is of the opinion that more Christians are needed in the daily press. Too often, those who report and write about religion (in particular, the Christian faith) are themselves people who do not practise the Christian religion. Their non-commitment must assure "objectivity." Harold Jantz quotes Michael Higgins who maintains that 'only an ex-Mennonite, a former Presbyterian, or a non-practising Catholic can guarantee the objectivity so venerated by the news industry."

"The governing assumption seems to be that if one has had no contact with religious faith or once was part of a faith community but now no longer is, your objectivity is assured. Virtually no one would make the same assumption about writing of any other kind.

"Everyone comes to their writing with values and biases.

"Journalism which respects and values Christian faith and its ideas and practices stands out, because for the most part it represents such a contrast to the dominant values within the media. The reason some feel their writing is not biased, while maintaining that those who write with understanding and appreciation about Christian faith are, is simply that they no longer recognize their own biases.

"We need to encourage more people within the media to function there as Christians, bringing their understanding of faith and truth to their writing.

"Their writing will be characterized not only by fairness, a concern for truth and a willingness to do solid work. It will also be characterized by belief that God is *real*, that history has meaning, that there are rights and wrongs, that God has worked out a way of salvation for fallen humanity, that freedom too is real and that there are consequences which flow from our actions. When one writes with such convictions — as others may write from very different convictions — the writing will show it virtually every time.

"We should be seeing such writing by Christians just as we are obliged to read other kinds of journalism day after day. I'm all for biased writing as long as it's fairly distributed. My problem is that for a country with as many Christians as ours, too little that's fair to Christians is getting into the daily press or onto radio and television."

Jacob Kuntz is a retired Christian Reformed pastor who works part-time in Holland Christian Homes in Brampton, Ont.

Five-octave voice brings Christian teacher to Hollywood

Robert VanderVennen

TORONTO, Ont. — There's this girl who grows up in a conservative Christian Reformed congregation. When she graduates from the local Christian high school her love of music leads her to enrol in the downtown music conservatory. Then she teaches music in local schools for a few years.

But she has bigger ideas. She moves to Hollywood, alone, to see if she can make it in the big time. And she does. She becomes one of the most sought-after singers in Los Angeles. She holds on to her Christian faith and is an active member of her local Christian Reformed Church.

Sounds like a dream, the fantasy of a child. But it's all true. I met her yesterday in Toronto. Her name is Darlene Koldenhoven.

I knew Darlene slightly when she was a student at Chicago Christian High School and I was dean at Trinity Christian College, a short walk away. I remember when her father died in a tragic accident, leaving Darlene and her mother alone and without their breadwinner.

When Darlene left Chicago it was without the support of her church and her mother. She had very little money. The first thing she did was to put up signs everywhere offering to give piano lessons. She began to get students, among them children of the rich and famous. She teamed up with other musicians to play for parties and weddings. Gradually she came to be known as a gifted singer and keyboard artist. She began to get more and more jobs.

Grammy award winner

Darlene has won a Grammy award, a Most Valuable Studio Singer award and other awards for singing and composing. She has done vocals on and off-camera, music for hundreds of movies, commercials, records and television programs. She was a nun in the two *Sister Act* movies, for which she was also off-camera vocal coach. She did off-camera singing for *Dances with Wolves, Perfect Harmony, A League of their own* and many other movies. She even sang in Russian in *Hunt for Red October.*

PHOTO: ROBERT VANDERVENNEN

Darlene Koldenhoven, entertainment missionary in Hollywood

Normally Darlene works three to 15 sessions a week, doing chiefly studio work. She always wears a pager. She's never had an agent or a manager. She takes a voice lesson every week (children take note!).

Sung at Acropolis

Her professional life is enormously varied. She's a singer, keyboard artist, vocal contractor (arranging for the services of other singers), lecturer and manager of TIME ART Records, her own non-profit record company. She travels worldwide. She gave a concert with the singer Yanni in Roy Thompson Hall (and at the Acropolis in Athens), and has sung in the Royal York Hotel in Toronto.

Darlene sings in a great variety of styles, from gospel music, classical and jazz to rock and roll. She has a vocal range of five octaves, feeling most at home as a high soprano.

Darlene dropped out of church for 10 years because she felt church was too stifling. But she never lost her faith. In 1987 she heard Pope John Paul II speak in Los Angeles, challenging people in the entertainment industry to use for good the influence they have throughout the world.

This was a turning point in her life. She attended the local Christian Reformed church, and the first sermon she heard was on choosing a vocation and the evils in the entertainment industry. After the service the minister greeted her as a visitor and asked where she worked. When she told him, he turned several colors, and asked if she could meet with him. She gave him "a reality check" and he changed his views. Darlene now takes part in several programs of the church.

She emphasizes that entertainment people like herself "need to feel the support of the Christian community." They are constantly bombarded by wrong things. She turns down some job opportunities, but always in a kind way with words like "My beliefs would make me uncomfortable with that; please call me when you have something else."

Darlene's work comes through word of mouth and her reputation. You always need to promote yourself, she says. She sometimes goes to cocktail parties because of the need to network, "but you don't really need to drink," she says.

Prayer and Bible study are important

Prayer, Bible study and meditation are important for Darlene. "You live in a lions' den," she says. Yet most of the singers she knows in Hollywood are Christians. Why? "They learned their music in church," a great breeding-ground for singers.

Darlene feels that God has called her to work at redeeming culture. Her Calvinism enabled her to jump from a cosy Christian community to Hollywood, not losing her faith but taking this forthright Christian approach. She writes and performs music that is explicitly Christian and music that is not.

She calls for many Christians to join her, people with gifts in music, studio engineering, composing, music arranging and in arts criticism. She lectures and performs at Christian colleges and high schools, sometimes as a Staley lecturer. Her Christian witness is simple as its core but very complex in its expression. She calls herself an "entertainment missionary" in Hollywood.

Hollywood has pockets of good and bad, says Darlene. Like most of society, Christians should write more letters to promote the good, she says. Write to Christian artists: they need it badly, partly because they live in a climate of much rejection. Write to executives in the recording industry, in radio and TV stations, film and TV producers. All letters are read and have an impact, she insists.

Christians need to take the responsibility of leadership, even if it is not always very public. She says we shouldn't get too comfortable in our subcultures and cocoons.

Thinkbit

"The eye of the farmer is the fertilizer of his land."
From a Frisian saying

News Digest

Edited by Irene Bom

Infant formula lacks key nutrient

LONDON, Ont. — An essential nutrient needed for optimal eye performance and brain development is lacking in North American-made infant formulas, says Bruce Holub of the University of Guelph. He said that the nutrient — docosahexaenoic acid (DHA) an Omega-3 fatty acid — which exists naturally in breast milk, is virtually absent in North American infant formula, although available in formulas produced in Japan.

A spokesperson for Mead-Johnson says DHA is not added because it has not been approved by the health protection branch for foods consumed by infants.

Babies grow in spurts

PHILADELPHIA, Penn. — Babies and teenagers grow in intense, 24-hour spurts, reports Michelle Lampl, a researcher at the University of Pennsylvania.

Her measurements show youngsters can grow half an inch or more in a day, only to lapse into unpredictable periods of dormancy. The spurts were preceded by insatiable appetites and there was "an incredible increase in fussiness and crankiness," according to an article in the *Globe and Mail.*

Teenagers may have a similar pattern, and Dr. Lampl advises parents to let them wolf down food when they wish.

Dreams diagnose illness

TICEHURST, Eng. — Several cases of patients dreaming they had an illness and later finding out it was true have prompted British psychoanalyst Robin Boyston to investigate whether such dreams can be used as a diagnostic tool, reports the *Globe and Mail.*

Anyone who has had such a dream can write to him at Ticehurst House Hospital, Ticehurst, near Wadhurst, East Sussex, TN5 7HU.